



Digitized by the Internet Archive
in 2015



DYAK CHIEF OF SKERANG, BORNEO



WILD MURUT NATIVES OF BORNEO

The Missionary Review of the World

VOL. XXX. No. 6
Old Series

JUNE, 1907

VOL. XX. No. 6
New Series

SIGNS OF THE TIMES

THE SHANGHAI CONFERENCE

The gathering of missionaries and other delegates at Shanghai, April 25—May 7, has fittingly celebrated the completion of the first one hundred years of Protestant missionary effort in China. Dr. Griffith John, who has spent fifty years in the Empire, shows some results from the missionary campaign in the following notable contrast which appeared in the *L.M.S. Chronicle*:

1807
Not one Chinese Protestant Christian. (In 1842, after thirty-five years, there were only six church-members! and in 1860 only some 1,000.)

Morrison the only Protestant missionary. (In 1830 two American missionaries landed; but even in 1860 the total missionary force numbered only 100.)

No native helpers. (In 1823 Liang Afa was ordained to the office of evangelist.)

No part of the Bible in print. (The Roman missionaries had translated large portions, but these had not been printed.)

No Christian books or tracts in Chinese. Even fifty years later the number of such books in circulation was almost a negligible quantity.

China closed against the Gospel. (Even in 1857 only the five Treaty Ports were open to the missionaries.)

1907
More than 160,000 church-members, representing a Christian community of some half a million souls, in every province of the Empire.

More than 3,800 foreign missionaries (including 1,146 wives). These are to be found in every provincial capital and in most of the large cities.

Nearly 10,000 Chinese preachers, teachers, colporteurs, and other native helpers.

More than 3,000,000 copies of the Scriptures, in whole or part, were sold in China last year.

From Hankow alone, during the past thirty years, more than 26,000,000 Christian books and tracts have been issued and circulated.

The whole of China open to missionary work—eager for new light, new knowledge, new life.

low materialists and infidels. The missionaries adopted a resolution in favor of establishing 18 union normal schools for industrial education, union colleges and a great central union university to train graduates from the missionary institutions. The conference also favored the placing of more responsibility for finances, government, and aggressive evangelism on the native church. This is the only way to accomplish the speedy evangelization of the Empire.*

WHAT OF THE FUTURE IN CHINA?

The forces now engaged in Christian work in China, including independent workers who are without a home society, are under 82 societies, of which 33 are American, with 642 men, 486 wives, and 434 single women, a total of 1,562; 25 British societies have 729 men, 516 wives, and 543 single women, making a total of 1,788; 24 Continental societies number 211 men, 131 wives, and 79 single women, in all 421; the "independent" workers make up the grand total to 1,604 men, 1,148 wives, 1,081 single women, aggregating, December 31, 1906, 3,833.

China can never return to its former state of seclusion. The world is advancing, and China is also making progress. Millions are waiting to be evangelized. Large areas are almost or wholly untouched. Eastern and

The conference, which brought together over one thousand delegates, laid great emphasis on the need of Christian education for China. The Empire's great need is for Christian leaders—otherwise the people will fol-

* A full account of this conference may be expected in our July number.

Western Mongolia offer vast fields for which little has as yet been done. It is as difficult to reach Mongols as Mohammedans. For the 20,000,000 of the latter in China there ought to be a systematic campaign. At the present time they are practically unreachd.

Dr. Griffith John writes at this time of the crisis:

What we need as we enter on the second century is *implicit faith in God*, not as a God working independently of means, but as a God *working in and through means*. One of the first duties of the missionary societies is to perfect their agencies, and bring them up to the requirements of the times. I do not hesitate to say that our great need is *more* of everything, and greater efficiency in everything. We need the faith that will *compel us to give to God our very best* of everything, to be used by Him in the way that seemeth best in His sight. This faith in God would secure all the men and the means required to carry on the missionary enterprise with unflagging energy and signal success.

That all will not be clear sailing for future missionary workers is shown by history and by the fact that the reform movement in China seems even now to have had a serious setback. The reactionaries in the Empire have come into control for the present. It is not for the interest of these people, who are mostly officials, to have the old order of things changed, and, as they are in power, their opposition is effective, for the time, but their days of authority are numbered, and the people are beginning to demand reforms, so that the proposed changes are sure to come. It is well that such changes as are desirable should not take place suddenly. The Chinese need to be educated, not only in new ideas, but also in such new methods, and such education demands time. One thing of great importance is that the new national movement

should have a moral and religious basis upon which to rest, and there is no possibility of this apart from Christianization preceding civilization.

THE STUDENT CONFERENCE IN TOKYO

Jimmu Tenno Sai, the Japanese national holiday (April 3), was celebrated by the opening of the first International Christian Student Conference in Asia. More than seven hundred people were present representing twenty-five different countries. The one hundred or more regular delegates included John R. Mott of New York, Sir Alexander Simpson of Edinburgh, Prof. Harlan P. Beach of Yale University, Pres. John F. Goucher of Baltimore, S. Earl Taylor of New York, Doctor Karl Fries of Sweden, the president of the World's Student Federation, and other leading men from the great student organizations in all parts of the world.

The World's Christian Student Federation was founded twelve years ago to unite Christian students in all parts of the world and to promote Christian work among them. The work has spread to all countries under the able leadership of Doctor Fries and John R. Mott.

It was an impressive sight to see this large assembly of young men and women in Tokyo gathered together from the universities and colleges of forty nations. In their number were included some of the most distinguished educators and scientists in the world, the leaders of the Christian students of men and women in all lands and representatives of all the student and city Young Men's Christian Associations and Young Women's Christian Associations of China, Korea and Japan.

A pamphlet containing the Psalm in Japanese, Chinese, Korean, English, French and German was specially published for use at the meetings, but the addresses were interpreted only in English and Japanese.

As the first session was brought to a close with a hymn sung in French, German, English, Chinese, Korean, Siamese and other languages in unison there was a visible wave of emotion which passed over the assembly as they realized the significance of this the first world's convention of any kind to assemble as the guests of any far eastern people—a world's convention dominated by oriental delegates.

Greetings were received from President Roosevelt, King Haakon of Norway, Marquis Ito of Japan, and others. A more detailed account of this significant gathering is given further on.

AFTER THE CONFERENCE

The very day after the Conference closed, there began one of the most remarkable evangelistic campaigns ever undertaken in any country. Nine deputations of five men each, composed of a student leader from the West, who has previously been successful in evangelistic work among influential classes, an Oriental from outside of Japan, a distinguished Christian Japanese, a foreign secretary of the Young Men's Christian Association, and a Japanese interpreter, started on April 8 upon a simultaneous evangelistic mission throughout Japan, which is to cease only when every important center in the Empire has been reached.

It is especially opportune that the Conference should have occurred in Japan at this time, as there are to-day in the city of Tokyo at least 15,-

200 students from all the provinces of China. There has never been a parallel situation in the world's history where so many of a nation's young men (nearly 20,000) have gone over *en masse* to another country for education and training.

As an example of the attitude which the upper classes among the Japanese have assumed toward the Conference and its purposes, Count Komura, the famous Japanese leader and statesman, not himself a Christian and known to maintain a Shinto shrine on his palace grounds, remarked recently with enthusiasm: "It is important that these Chinese students be impressed while over here with the fact that Christianity is good for a nation." In one meeting, address by an American clergyman, one hundred young Chinese students rose to their feet and declared their intention to embrace Christianity.

JAPANESE CHRISTIANITY

There are now 70,000 confessing Christians in Japan, or about one in 600 of the population. The *Daily Mail*, in a review of "The Christian Movement in Japan," remarks that the actual results are not striking and that the numerical outcome must be disappointing.

Statistics can never represent the progress of Christianity in Japan, but the report of the numbers of believers is far from complete. Many of the small churches have no pastors to make a report and there are groups of believers all over the country who are not counted.

Rev. Henry Loomis, of the American Bible Society, Yokohama, also says that a large percentage of Christians have gone abroad. There is a

fine self-supporting Japanese church at Dalny, Manchuria, with a foreign pastor; another at Tien-Tsin, China; one at Seoul, Korea; several in Formosa; others in Hawaii; and there is no large city on the Pacific Coast of America that is not represented by one or more Japanese churches.

A great number of Christians are also in the army and navy. The head of the Commissary and Pay Department during the late war, and the most of his staff, were Christians. The commander of the fleet at Chemulpo, which opened the war, was a Christian as well as the chief surgeon of the navy and two members of Admiral Togo's staff. The Sanyo Railroad has quite a large number of Christians in its service; and the officials have asked one of the missionaries at Yamaguchi to hold services at the nearest station for the benefit of the employees. The author of "How I Became a Christian" has been for years teaching Christianity, and his followers are counted by the hundreds, if not thousands; but as they are not gathered into churches their number is unknown, and no report of this work is available.

THE OUTLOOK IN JAPAN

One of the most distinguished pastors in Japan, Rev. Miyagawa of Osaka, recently said, "There are in Japan more than 1,000,000 people who have not publicly professed Christianity, but who are ordering their lives by the teachings of the Bible and who require now only to be brought to a public confession of their faith." This statement was repeated to Doctor Nakashima, Professor of Psychology in the Imperial University, and he remarked, "Yes, there are more."

It is therefore quite true, says Mr. Loomis, that the influence of Christianity in Japan is far and away greater than the statistics of the churches would indicate. It is interesting to notice the comparative growth of the various forms of Christianity in Japan as an indication of what is most likely to prevail.

It is claimed by some that the old doctrines are no longer tenable and have lost their power to effect the lives of men. What such persons demand is the adoption of some new form of religion that will meet the approval of a certain class of scholars, and in this way society is to be renovated. The facts prove that this statement is incorrect. The records may give us some idea as to the success of the propagation of the so-called "Liberal Theology," as compared with the conservative or "orthodox" views. The following figures are taken from the reports for the year 1906:

	Present Membership (Communicants)	Net Gain in Ten Years
Presbyterian Reformed	15,076	4,538
Congregationalists	10,987	1,126
Methodists	8,963	2,324
Episcopalians	6,473	1,053
Baptists	2,110	228
Universalists	154	68
Ger. Evan. (Unitarian)	195	25

THE UNION MOVEMENT IN KOREA

The General Council of Evangelical Missions in Korea have been working in the interests of union in missionary work. During the past year the following experiments were made in co-operation: boys' intermediate schools in Seoul and Pyeng Yang, medical work in Pyeng Yang, publication of Sunday-school literature, hymn-book, the Korea mission field, a church paper, and the Union Publishing House. The report of those in charge is enthu-

siastic in every case and fully justified the wisdom of the plan for united effort. The experiments of last year are all continued and in some cases plans have been adopted to make the present arrangements permanent.

One advance step planned for this year is the establishment of a union college to be located at Pyeng Yang. As the Presbyterian and Methodist mission compounds are near together this can be done by each mission furnishing a given portion of the buildings and faculty.

Unless interrupted by the home churches, some form of union of the Protestant missions in Korea is sure to develop.

RESULTS OF A REVIVAL IN AFRICA

Two years ago there were many signs of a revival of spiritual life among the converts at Kabarole, the capital of Toro, British East Africa, and many people were deeply convicted of sin. Since then some of the Christians have taken a much more decided stand for Christ, and there has been an awakening of responsibility among the parents, and consequently an increased attendance in the schools. A large number of Christians have signed the total abstinence pledge, and the general tone of public opinion has been raised. Mr. H. E. Maddox, of the Church Missionary Society, writes:

Among the heathen such a change has taken place that it affords the most conclusive evidence of the reality of the change in the Christian population. The change was not at first visible. Early in the year we had a class of some forty young men, whom we expected to offer themselves as candidates for baptism, but to our surprise they shrank back until only five or six were left. Inquiry among the native teachers drew forth the explanation that the standard of morality had been so much raised in

public opinion that they found themselves unprepared to conform with it. Disconcerting as this was in one way, it gave us occasion to thank God for the raising of the standard. But from that time forward the attendance of the heathen, both here in the capital and in the country churches, has been steadily rising, so that at the moment of writing it is fully thirty-three per cent. more than this time last year.

This is one of the signs that the work of God's Spirit is not limited to any race or locality but that in India, China, Korea, Africa, Wales, America, those who yield may know His power.

THE SITUATION IN EGYPT

Lord Cromer, for years the British representative in Egypt, has resigned. He has proved himself a man of sterling character and an able statesman. During his administration he has done much for Egypt and has transformed the material conditions in the Nile valley. We have regretted that he should in so many respects cater to the religious prejudices of the Moslem population, while he has done nothing to favor or foster Christianity. Just before his resignation Lord Cromer made an important declaration with reference to the "Egyptian danger," which he considers a very serious problem; but few people understand it. The nationalistic spirit which reigns among the younger Egyptians is not so serious as the Pan-Islamic spirit which is evident among all classes. In the former there is much of reason; in the latter there is little but madness and murder. Great Britain has a large responsibility with regard to Egypt. She must, at all costs, prevent the Pan-Islamic craze from spreading. If Mahdism were reestablished, every social horror would follow in its train.

Christians have a still greater responsibility to give the Gospel of Christ to Egypt.

MISSIONARY TROUBLES IN MADAGASCAR

The edict of the French governor-general of Madagascar, which threatens the very existence of Protestant mission schools of the Paris Missionary Society, has been referred to (March, 1907), and now from the same source come other threatening actions. The governor-general has ordered the closing of the Y. M. C. A., saying: "I have decided that no more associations be permitted. . . . The Association must be dissolved at once." He has also issued a peculiar edict concerning family worship in the homes of natives. The father is permitted to hold family worship only with the members of his immediate family. If there is present one stranger the family worship is considered a religious meeting, and all religious meetings outside of church buildings are prohibited. Thus all evangelistic and all itinerant missionary work is now illegal. Thus is the governor-general of Madagascar, Doctor Anagnneur, formerly Mayor of Lyons, showing to the world the meaning of "French religious liberty."

ENCOURAGING SIGNS IN PERSIA

A profound change is taking place in Persia. The new Parliament is vigorously at work and has indefinitely postponed the proposed loan from England guaranteed by Russia, and has substituted the establishment of its own native bank, which will issue an internal loan. The shah has been fairly well educated in the ideas of representative government, and before the death of his father was forced to

sign the new national Constitution and to guarantee the rights of a national Parliament. The influence of the Tabriz council and of the national anjuman has now caused a local council to be formed in almost every Persian province.

Signs of progress are also evident in the establishment of new schools and the strengthening of the existing mosque schools (in which the rudiments of reading and writing are taught), and the increase of Mohammedan pupils in the missionary schools. Progress is also seen in the sudden increase in the number and quality of newspapers; free publication of papers and books is, for the first time, allowed.

Doctor Carr, of the Church Missionary Society, who has just returned from Isphahan, reports evident signs of reality and depth of conviction in the converts, especially the women. They have borne deadly persecution, and show a readiness to bear the loss of all things in loyalty to Christ. Moslem opposition is evidently yielding before Christian benevolence, and the medical mission is now not only tolerated instead of being bitterly opposed as it was some years ago, but it is welcomed. Mohammedans themselves subscribe nearly \$500 a year toward it, and recently gave \$1,000 more to extend the hospital buildings. In Yezd also Moslems are giving help toward the hospital extension, and the Parsi community have contributed \$1,000. Truly the encouragements are great, and in view of all that God has done in Persia during the past few years the political anxieties of the moment can be faced with courage and hope. Religious liberty is hoped for as a consequence of the conceded consti-

tution. At present a Moslem who becomes a Christian risks everything, even life itself. The newly-elected Parliament contains many Babis, a class who have suffered from persecution in Persia more even than Christians, and their influence, it is hoped, will be all on the side of tolerance. The increase of British prestige should also tend to promote the growth of liberal institutions.

A MOSLEM PLEADING FOR INTELLIGENCE

The Amir of Afghanistan has recently paid a visit to India and at Aligahr College uttered these words, which are strange, coming from the lips of a stanch Mussulman:

"Before all else I want at the outset to say how deeply I appreciate the tolerant beneficence of the Government of India in allowing the myriad of Mohammedan brethren in this great country perfect liberty to perform their religious duties where and when and how they list. That acknowledgment being paid, and it lies foremost on my conscience, I come to the pith and marrow of my message to you and to the millions of Mussulmans for whom you stand. In a single sentence I give you my whole exhortation: Acquire knowledge—you hear me, acquire knowledge. I say it a third time, acquire knowledge. Oh, my brothers, remain not ignorant or what is worse, remain not ignorant of your ignorance. There are those who utter solemn warnings in your ears who urge that Mohammedans have naught to do with modern philosophy and who declaim against the Western sciences as against evil. I am not among those who ask you to shut your ears and your eyes. On the contrary, I say pursue knowledge wherever it is to be

found; but this also I declare with all the emphasis at my command: science is the superstructure, do not mistake it for the foundation. The foundation must always be religion; begin then at the beginning, ground your children before everything else in the eternal principles of their glorious faith, start with the heart and when that is secure go on to the head. Some would like to finish with the heart; they are afraid of the head but they are wrong."

A USEFUL COLLEGE IN TURKEY

Rev. G. E. White, of Marsovan, writes of Anatolia College, Asia Minor, of which Rev. C. C. Tracy is president, that for twenty years this institution has been working for the picked young fellows of the Turkish provinces, of which 15 out of 29 are represented in the student body.

Asia Minor is nearly as large as Germany; it has probably better natural resources, but only one-fourth as many inhabitants. It ought to have a splendid future, but that depends on the character of its young people. Increasing numbers of these look to Anatolia College. Forty of them slept on the floor last fall, until a fresh supply of bedsteads could be got from England, and wedged in among the 220 bedsteads that were there before. Telegrams were sent in several directions to stop more students from coming, and a whole stream of late applicants was refused admittance.

The students in the college pay their own way, like students in American institutions, only that a fourth or a third who can not meet all the bills in cash render some form of manual labor in the Wiskes Industrial Shops in part payment.

Meetings of the Christian Association are well attended, the students usually meeting by Armenian and Greek sections and using their vernaculars, but frequently holding a joint meeting, when English or Turkish is used as a common medium of communication. Several young men conduct neighborhood Sunday-schools for the children of the city.

THE BIBLE IN THE LEVANT

Another most interesting year on the eastern shore of the Mediterranean is reported by "The British and Foreign Bible Society." This field, with its headquarters at Constantinople, covers the Turkish Empire, Egypt, and the Sudan. The Bible circulation for the year in this agency amounts to 101,553 volumes, of which colporteurs distributed 49,861 copies. These colporteurs visited last year 2,008 towns and villages, traveling 39,323 miles in the prosecution of their work. The improvement of the Bulgarian text has been going forward for the edition of the pocket Bible now in course of publication. The issues of the agency are in more than thirty languages and language groups, the principal issues being in Arabic. Fields of distribution show the following interesting figures: In Bulgaria, 3,153 volumes; in Constantinople, 2,330; in European Turkey, 2,084; in Asiatic Turkey, 41,247; in the Sudan, 209; in Egypt, 26,396.

MISSIONS IN THE PHILIPPINES

A booklet has recently been published by the Evangelical Union of the Philippines which gives a general view of the Protestant work in those islands. The Union was organized in 1900 to develop mutually helpful relations among the various mission bodies and to avoid unnecessary duplication of Christian work. It has established definite limits to the fields of each denomination, has encouraged the joint preparation of literature, and in other ways has sought oneness of aim and cooperation among the various missionary forces at work on the island.

The total Protestant membership of the island is now estimated at 15,-

000 exclusive of 10,000 probationers reported by the Methodist Church. Hospitals and educational buildings are numerous and attractive. The missions represented in the union movement are the Presbyterian, Methodist, Episcopal, Congregational, Baptist, Christian and the Young Men's Christian Association. Added to these are the American Bible Society and the British and Foreign Bible Society. The booklet also gives a directory of the churches in Manila, which will afford tourists an opportunity to see what is being done.

PEACE AND THE GOSPEL

The eyes of the world are being opened to the useless extravagance of huge armaments and large standing armies. The National Peace Congress, which met in New York City, April 14 to 17, revealed the strides which have been made toward international peace in the last ten years. The people of the civilized nations are being aroused to demand of their governments that they shall not enter upon useless and destructive wars and that arbitration shall be used to settle differences between nations. The time is looked forward to when nations will no more think of international duels to settle disputes than personal fist battles to right private wrongs.

This is the time long ago predicted in the word of God. In order to realize this ideal men and women must be transformed by the Spirit of God. War can only be prevented by teaching men self-control and by bringing them under the control and power of Christ. Peace without righteousness is undesirable; righteousness and love without peace are impossible.

REV. JOHN WILKINSON OF THE MILD MAY MISSION TO THE JEWS

BY THE EDITOR-IN-CHIEF

Heroism has many spheres. They differ greatly in prominence, and much self-sacrificing work done for God is only fully known to Himself. On the 12th of February, at the age of eighty-two, there fell asleep, in Mildmay Road, London, this venerable and beloved worker who, for fifty-six years, has been a missionary to Jews. John Wilkinson began his work among the Jews in the first year of the second half of the nineteenth century, and for the past thirty years he has been the director of the Mildmay Mission to the Jews. His faculties, physical and mental, were preserved in remarkable vigor up to a very recent date, and in the columns of the little magazine known as *Trusting and Toiling* he had for a long time presided as editor with no little intellectual power and spiritual unction. It was only a few weeks ago that his strength began to show symptoms of fatal failure, and from that time he continued to grow weaker and weaker until, like a candle expiring from mere lack of material, he quietly passed into the higher life, dying, just as we imagine he would have desired, almost in full harness.

John Wilkinson was born at Tealby, in Lincolnshire. His boyhood is not remembered as particularly eventful, but the one great event that determined his life here, and his destiny hereafter, was his choice of the Lord Jesus Christ at the early age of fourteen. It is especially noticeable that salvation with him, as with Doctor Duff, became the impulse to service. He was not content to abide alone, and, early in life, came into sympathy with His Master in a willingness to fall into

the ground and die as a seed, for the sake of the harvest. He began in a simple way to serve his Master, and bore his witness until he found an opening as a local preacher in the Wesleyan body, as yet having no conception of his future sphere of work.



JOHN WILKINSON

Soon after he had attained his majority, however, at about the age of twenty-six, and at Louth, his attention was turned to the subject of the evangelization of the Jews. He was then made to see plainly that the divine order is "to the Jew first" and afterward to the Gentile; and this became a motto with him for the remainder of his life. He believed that this was the path of obedience, and that only in such path of obedience could blessing be found. With more and more intensity and earnestness he devoted himself to his one great object—carrying the Gospel to Israel, and his life-course became rapidly shaped in this direction.

After much prayerful preparation he offered his services to the British Jews' Society, and, coming to London in 1851, began a course of study such as would fit him to work among the Jews. Without sparing himself he entered upon such theological, linguistic and even metaphysical studies as made up the curriculum in Blackfriars College, then under the control of the British Society. Three years later he became actively a mission worker among the Jews of London. At that time they were not gathered together in a Ghetto as now, but were scattered and had to be sought among the wider population of the metropolis. But even this added zest to his work. Like his Master he came to *seek*, as well as to save, that which is lost. He made lists of Jews of various classes, tirelessly calling at shops and private houses, announcing himself as a Gentile friend of God's ancient people, and, Bible in hand, urged the claims of the Messiah as Himself the fulfilment of Old Testament prophecy. This work made necessary three great qualifications—passion for souls, singular sagacity, and oftentimes no little intrepidity. He had to encounter bitter and even violent prejudices in favor of Jewish traditions, and an ignorance of Christian doctrines, and even of the Christ Himself, which seem amazing in the midst of a great city of churches. But he bore with apathy and even with antipathy, and a half year of labor enabled him to report sixty families that had opened their doors to his friendly advances. In this connection he wrote:

In some of these, on my first call, I met with a storm of abuse; in others a decided refusal, either to accept a tract or to hear a word about Christ; but on a second or third call confidence has been gained, my

tracts have been accepted and read, and my visits rendered welcome.

Not only did Mr. Wilkinson labor among the Jews directly, but he considered that companion work was almost equally necessary among Christian disciples, awakening and nourishing in them interest in work among the Jews; and it is hard to say which department of service he found most difficult. He had to encounter quite as great apathy and antipathy among the churches as among the more direct objects of his labor. He gave himself untiringly both to work with pen and tongue, and to travel in all directions. His work will be remembered quite as much for what it did to enlighten, inform and stimulate Christian people in the Jews' evangelization, as in instructing Jews themselves in the fulfilment of their ancient scriptures. He became a remarkable expositor of the Word of God, his addresses being very simple, direct and straightforward, but marked by unusual knowledge of the Word and careful comparison of its teachings.

His wife was not only a devoted companion but a helpful cooperator. God gave her to him soon after he left college, and continued her as his sympathetic counselor until within a few years of his own decease.

Within the past twenty-five or thirty years the startling events in the East of Europe have turned many Christians anew to the study of scripture prophecy, and Mr. Wilkinson was led confidently to believe that the times of the Gentiles had nearly reached their fulfilment, and that Israel was about to be restored to the land of promise, a conviction which was confirmed by the modern Zionist movement. The effect of this persuasion

was to redouble his effort in every direction. He stirred his British fellow disciples to reach these exiles with the Gospel before they left British shores. He wished to give himself more exclusively to missionary work, and finding the British Society unable or unwilling to comply, he unhesitatingly gave up his twenty-five years' connection with the Society, and, in February, 1876, having tendered his resignation, it came into effect three months afterward. Meanwhile he traveled and preached for the Society as before and trusted alone to the Lord for direct support and guidance after his term had expired. A Christian merchant in Yorkshire, with whom he made a few days' stay, said to him at the close of a visit: "I have just concluded a most fortunate business stroke, and am wishful to make a thank-offering to the Lord, and should like to place it in your hands for the supply of your personal and family needs. As life is uncertain, I prefer giving a three years' donation in one lump." Putting an envelope in Mr. Wilkinson's hands, he added: "Don't open it till you reach home." The following night Mr. Wilkinson opened it and found a check for £300. Within six months the donor was dead. Other Christian friends voluntarily came forward to undertake the charge of his needs during the first three years, and when the term of his connection with the Society expired, he was in a position to give all his energies to Jewish mission work without anxiety for "the morrow."

His intimate friendship with Mr. Pennefather, the founder of Mildmay Conference Hall and Institutions, who was himself in deepest sympathy with work among the Jews, turned his attention to a possible cooperation between

himself and Mr. Pennefather, and when, in 1873, this beloved founder of Mildmay institutions passed away, and the conduct of his work fell to the superintendence of Captain Morton and Mr. Pennefather's widow, Mr. Wilkinson proposed to them that he should connect his efforts as mission-



SAMUEL H. WILKINSON

ary with the Mildmay work. The response was cordial, and in June, of 1876, the Mildmay Mission to the Jews began. It grew and prospered, all the needs, both of Mr. Wilkinson himself and his work, being fully provided for by faith and prayer. Two years later, friends in Sweden invited him to that country to arouse a similar interest in the evangelization of Israel, and for six weeks he addressed meetings both in public and private, including audiences at the Universities of Upsala and Lund, and was honored with the king's own audience.

In 1880 a medical mission was formed, and, two years later, a printing house and home for inquirers instituted on Newington-green, which

have been blest to many converts and inquirers. The next year a convalescent home was added to the work, and in 1884 a home and school for poor Jewish children, again supplied in answer to prayer. From time to time other agencies and instrumentalities have been added, until there is now a large staff of voluntary helpers in addition to the regular workers. The agents of the mission have undertaken tours in continental countries, sometimes for the evangelization and sometimes for the consolation of persecuted Jews, and sometimes for the circulation of the New Testament among them. This last work especially has attracted large sums of money,

and several editions of what is known as Isaac Salkinson's Hebrew version, which is deservedly so popular, have been dispersed abroad. John Wilkinson early recognized the superiority of this remarkable edition of the New Testament, and it has proved to be marvelously useful among the Jews for whom it was intended. Mr. Wilkinson's pen has been almost as busy as his tongue and he has left behind him a number of excellent books on Jewish mission work and the fulfilment of scripture prophecy. Of recent years his beloved son, Samuel H. Wilkinson, has been associated with the father in the direction of the mission, and is now in entire charge.

THE MILDMAI MISSION TO THE JEWS

BY REV. SAMUEL H. WILKINSON, LONDON

From his conversion in boyhood, John Wilkinson was a man of consuming devotion and intense zeal for God. In the mission which grew from a small initial effort in East London to its present wide ministry, his life and leadership created an atmosphere which attracted the many godly men and women who have served God and Israel with the mission during these past thirty-one years. In his careful exposition of the great truths concerning Israel his life and testimony have reached much wider circles than the workers or supporters of the Mildmay Mission to the Jews. These truths were—and to a great extent are still—so ignored or misunderstood that his setting forth of God's plan and purpose in the "chosen race" broke upon multitudes of Christians with startling novelty.*

* See "Israel, My Glory."

He founded the mission upon lines of dependence on God. As a friend of George Müller he came to see that there was a more excellent way of raising funds for the work of God than constant appeal and advertisement; and that, tho this way might involve severe tests of faith, the work that was really according to God's mind, conducted in a manner pleasing to Him and *definitely committed to Him for supply*, could never lack. He said:

If we allow the Lord to do what He pleases with us and by us, we shall get the greatest blessing, and He will get the greatest glory; and He will bear the expenses of His own work. If a master send a servant to a shop for a shilling's worth of anything, he will make himself responsible for the shilling; and shall it be thought for a moment that God will not pay for all the work He acknowledges as His? Assuredly He will. But if the servant should go to the shop with-

out the master's order, it is no surprise that he goes without the master's shilling. Is there no work called God's work that is not His but only ours? Are there no worldly and doubtful modes used in gathering money for work professedly God's, from which a holy God is obliged to withhold His blessing? Where there is healthy life there is growth, and the growing needs of the Lord's work will be provided for by the Lord of the work.

A leading thought in Doctor Wilkin-

became the watchword of the Mildmay Mission. Ask the Lord to reveal His will and make a simple statement to God's people as He gives opportunity—and then ask Him to move the hearts of His children to give of their substance. The contributors thus become real sharers in the blessing of God upon the work and the gifts themselves bring a blessing with them. Thus was the work begun and



THE STAFF OF WORKERS OF THE MILD MAY MISSION TO THE JEWS

son's mind in adopting this principle was that it would prove the work of Jewish evangelization to be one which God approved. For twenty-five years he had been meeting much ignorant and selfish indifference and sometimes hostility on the part of Christians to the necessity of taking the Gospel of the grace of God to the Jews. The counter argument to meet them was: the evangelization of the Jews is a work according to God, seeing that God supports it by moving His children to send spontaneous gifts without appeal or subscription lists.

"Ask the Lord and tell His people"

thus for thirty-one years it has been supported.

On one occasion two American gentlemen sat at Mr. Wilkinson's breakfast-table and noted his opening of letters which brought God's supply for the day. "This is all very well so far," said one of the gentlemen, "but what would you do, Mr. Wilkinson, if one morning the expected supply did not come?" The answer is clear in my memory. "That can only happen, sir, when God dies."

In the early days of the mission, there was not the group of Jewish missions that now labor in London.

Some of these are now very well organized, wide in their scope and blest in their ministry. But *then*, there was no *regular* Gospel meeting for Jews. The mission commenced its labors in the open air, shortly afterward renting rooms at No. 36 Wellclose Square, an old-fashioned square near the London Dock Walls, No. 36 being the home where Thomas Day, the author of "Sandford and Merton," was born.

There the first Saturday Gospel meetings were held. It was years before the noisy uproar and opposition settled down into a respectful hearing. A sewing-class for Jewesses was afterward opened; the women received payment for two hours' work, the work produced being afterward sold to them. A night school for Jewish children (four nights a week) was formed. Bible-women and visitors were employed; one, two, afterward four Jewish missionary brethren devoted their whole time to the work.

In 1880 a medical mission was opened; in 1882 a home for inquirers and printing office; in 1884 a convalescent home for men; in 1885 a home for Jewish children. In 1887 the New Testament distribution was commenced; funds specially sent in enabled the mission to circulate in the twenty years that have intervened nearly 1,300,000 copies of or portions of the New Testament in many languages and in many lands among the Jews. After earnest and united prayer among the mission staff, the Central Hall was built in Philpot Street, Commercial Road, London, E., to accommodate the various departments of work and was opened on November 2, 1892. It is a large building of five floors and forty rooms, served by an

elevator, every room being in use either as offices, medical mission, surgical, consulting and waiting rooms, clothing and book rooms, dormitories, or commodious halls for public meetings.

The present institutions of the mission are:

- (1) The Central Hall in Philpot Street.
- (2) The Original Mission House in Wellclose Square.
- (3) The Convalescent Home at Brentwood.
- (4) The Home for Jewish Children at Brentwood.
- (5) The Home for Young Christian Jews in Business, situated in South Hackney.
- (6) The Home for Young Christian Jewesses in Business, to be opened this year at Mildmay Road, North London.

The mission staff consists of sixty-four workers,* nearly three-fourths of this number giving their whole time and strength and requiring support from the mission funds. It has never been the custom for the director to draw a salary from the mission funds.†

The mission property is vested in trustees; the accounts are rigidly scrutinized and audited by a high standing firm of chartered accountants. No business house in London has its accounts better managed.

The ministry of the mission is to both body and soul. The medical department deals with some 30,000 cases annually, representing 5,000 to 6,000 separate individuals. The power of

* Wives are not reckoned, unless definitely and regularly engaged in the work; housekeepers and servants also are not reckoned, altho all are Christians and in some cases true helpers in spiritual things.

† The family needs are met, as were Mr. Wilkinson's before us, by special contributions "for personal use," it being a privilege to give back to the Lord whatever comes in for this purpose over and above actual need.

the love of Jesus, as seen in the practical exhibition of sympathy with suffering, draws these numbers under the influence of the Gospel, tho the Jewish authorities have often made attempts to render the medical work abortive. Beyond this, the mission's bill for the assistance of the poor amounts to over \$5,000 a year; bread, coal, milk, eggs, clothing, assisting into work or with emigration, account for this amount,

out the Christian era—generally from nominal Christians. The Jewish memory, however, is kept retentive of these things—the calendars keep them informed as the dates recur—and, however unreasonable it may seem to us, they are put in the Jewish mind to the discredit of the Christian faith. To ask a Jew to accept this faith is therefore to rouse every instinct of patriotism against it. It would seem that



CENTRAL HALL, PHILPOTS, MILD MAY MISSION, LONDON

while a very special privilege was given the mission during the anti-Jewish outbreaks in Russia of 1903 and 1905 in administering; as I did upon the spot, more than \$15,000 in direct relief of the sufferers. Never have I had a task so directly to the Lord Himself: "Inasmuch as ye have done it to one of the least of these, *my brethren*, ye have done it unto me."

Few Christians can retain in their minds the bloody persecutions which the Jewish race have endured through-

only by a practical presentation of Christian love, can this monumental barrier be worn down. We have received so much of spiritual blessing through this race—the world is still to be revived from the dead, when Israel is repentant and restored—should we not count it a privilege to minister to them in carnal things? Among this wandering race there will always be a multitude of poor and distress.

The Mildmay Mission has three stations in Russia, manned by eight mis-

sionary workers. Here is a field white to the harvest, waiting till God's children respond to the call. Tho Jews have left Russia in large numbers in recent years, the numbers of this prolific race in Russia stand undiminished. It is, moreover, my growing conviction that in spite of all governmental restrictions on public Gospel work, it is easier to reach the Jew in Russia than when he has migrated to other countries.

This year the mission will reopen work in Morocco. I possess a striking request from the Jewish community in Fez, endorsed by the British vice-consul and addrest to my father some years ago, for a resident medical missionary. This request, in God's providence, we feel able now to fulfil by sending Dr. John and Mrs. Goldstein to Morocco. At Cape Town Mr. Gelbart works among the Jews, and while locally supported, remains in affiliation with the Mildmay Mission to the Jews.

During a tour of four months in the United States of America, in 1904, I was profoundly impressed, both with the great need of Jewish evangelization in the principal American cities and the inadequacy of the present efforts. The Mildmay Mission to the Jews has for many years been sending thousands of Hebrew and Yiddish Testaments and tracts to the United States, using the Chicago Hebrew Mission as its agent, through which grants can be obtained by all faithful men and women who will make good use of them among their Jewish fellow citizens.

We call upon all whose hearts are upon the evangelization of the world to praise God with us for His leadings and provisions in these past years. Seed has been widely scattered, many

souls gathered in, much prejudice broken down. But our greatest privilege is to have been consciously—the most unworthily and imperfectly—obedient to the Will of God. If the veil still lies on the heart of the Jewish nation, is there not as great a veil of indifference and ignorance to God's purposes of mercy in and through the Jews, on the part of the great mass of Christians? If the Jew is prejudiced against Christ and Christians, and especially "Conversionist" Christians (as he dubs those who seek to present the Gospel to him), are there not many Christians who harbor a dislike of the Jew in their hearts and do nothing to overcome it? That dislike is, maybe, natural to the natural Gentile heart; but it is one day certainly to be removed, for a truly saved Jewish race will be invincibly attractive and ten men out of all the languages of the nations will take hold of the skirt of him that is a Jew, saying, "We will go with you, for we have heard that God is with you." If God can so transform the Jew by grace as to render him attractive, can He not put such grace upon us followers of His dear glorified Son as to commend His Gospel to many Jews and to cancel the baneful effect upon the Jewish mind which Christian prejudice and persecution have brought about? I think this is what St. Paul means when he speaks of moving to emulation those who were his flesh, so presenting Christ through the lives of his Gentile converts as to stir the Jew, despite his hatred of the Nazarenic sect, first to admiration, then to desire, then to emulation and possession of the same Spirit.*

* All communications or remittances should be addrest to Samuel Hinds Wilkinson, Central Hall, Philpot Street, Commercial Road, London, E.

STEPHEN SCHULTZ, MISSIONARY TO THE JEWS

BIOGRAPHICAL SKETCH, CHIEFLY BASED ON SCHULTZ'S OWN WRITINGS

BY REV. LOUIS MEYER

Field Secretary of the Chicago Hebrew Mission

It is a melancholy but undeniable fact that there are still many good Christians who utterly deny that a Gentile Christian can be a successful missionary to the Jews. By this denial these good people are limiting the grace and the power of God, who uses whom He will, and they are unmoved by the facts revealed by the history of Jewish missions. That history proves clearly that of all the missionaries who have labored with success among the Jews since the dawn of the Reformation more than one-half have been Gentile Christians. One of the most successful of these Gentile Christian missionaries was Stephen Schultz, who has been called by some a second Paul in point of suffering and of proclaiming the Gospel successfully among the Jews in different parts of the world.

I. Early Youth

Stephen Schultz was born at Flatow, in Poland, on February 6, 1714, a son of the shoemaker, Erdmann Schultz, and his wife, Barbara Danzi. Erdmann Schultz was a member of the small evangelical congregation which, since the year 1642, had managed to keep alive in Flatow in spite of Roman Catholic persecution. Barbara Danzi Schultz, his wife, was the daughter of a man who had been condemned to death as a Lutheran, or heretic, but had been released by the Roman Catholic soldiers who were to hang him. When condemned to die Daniel Danzi asked time to pray. The request was granted, and the prisoner knelt down and prayed. Awe and astonishment struck the soldiers, and they ex-

claimed: "He is a true Christian—he must live!"

This man brought up his daughter Barbara in the fear of God, and thus it was that before the birth of her son she, like Hannah, dedicated him to God, saying: "If it be a son, his name shall be Stephen, and may he do the work of Stephen, even if he should be called to suffer like him." The mother kept before her always her wish that Stephen should become a messenger of the Gospel. Her prayerful care and piety early bore fruit, and even as a little child Stephen Schultz showed great fear of God and deep piety.

War and fire deprived the father of his possessions, and it seemed to be a physical impossibility to give Stephen the necessary education for a minister. His mother, however, never despaired, always saying: "With God all things are possible." A German school was far too expensive for the poor shoemaker's son, and Stephen learned this language from father and mother, who also taught him the Bible and the Catechism, since in 1720 the Roman Catholics forced the removal of the Lutheran Church across the Prussian border by their cruel and relentless persecutions. The Polish language the boy learned in the public school of his birthplace, while in the Jewish school he became acquainted with Yiddish, the dialect spoken yet by all Russian and Polish Jews, and with Hebrew. Stephen's best friends were Jewish boys, and it sometimes seemed to his mother as if he associated too much with them. One day she said to him that she was afraid he would become

converted to the Jewish faith. "Oh, no," he said, "I shall study for the ministry, make myself thoroughly acquainted with the Talmud, and then convert the Jews." Tearfully the mother pointed out to him their poverty, but he simply answered what his mother had so often repeated: "With God all things are possible."

II. Preparation for Work

Until he was fourteen years of age Stephen worked with his father as a shoemaker, then he was confirmed by a neighboring minister, who took great interest in the bright boy and offered to send him to school and give him private instruction. But, alas! when the father took his son to the minister he found him on his death-bed. Before his death, however, the minister made arrangements with his brother, a physician at Butow, to give the boy an opportunity to study the art of healing. Eighteen months he remained with this physician, then he accepted the offer of the rector at Butow, Neuendorf, to do the work around the house and at the same time prosecute his studies. But Rector Neuendorf was a very busy man, for he not only kept the school, but also a brewery, a distillery, and a store, where he sold herrings, spices, and other goods. There was little time for study left to Stephen Schultz, who had to help everywhere. He had to study during the silent hours of the night. Often when he had to watch the malt kiln during the night he would use a heap of malt as candleholder, and would diligently study his Hebrew and his Greek grammar. But the more he learned the more his thirst for greater knowledge increased. Finally he resolved to go to Stolpe, where an institution of learning was to be

found. Finding a wagoner going to Stolpe, he took his leave of the doctor and the rector, paid the little money he had to the wagoner for carrying his baggage, and went on foot behind the wagon. The next day the owner of the wagon, who had learned the circumstances of the young man, came to him and said:

"I understand you intend to study at the institution at Stolpe?"

"Yes, by the help of God."

"Have you any friends at Stolpe?"

"Yes, I have a near kinsman."

"Who is it, and what is his name?"

"I know not whether you are acquainted with him."

"I was born and brought up at Stolpe, and should I not know him? Tell me only his name."

"His name is Jesus Christ, who is not ashamed to call poor sinners his brethren."

"Oh, I know him too, by the grace of God, and as you consider him your friend, you can want nothing."

After this Stephen Schultz rode with the owner upon the wagon, and the hours of the journey passed quickly, as they told each other what the Lord had done for their souls.

Thus, in 1731, Stephen Schultz came to Stolpe, where his friend, the merchant, took him to his house and made him welcome. Soon he visited the principal of the institution, who did not receive the poor applicant for a free scholarship very joyfully, saying:

"What do you wish to study?"

"Theology."

"Ah, you wish to spend an easy life, to enjoy the fat of the land, and rise to honor?"

"No, sir; the object of my study is that I may rightly understand the way to heaven, walk therein, and teach the

same to others, whether Jews, heathen, or Christians."

"My son, you are probably not aware how expensive it is to study; are your parents able to bear the expense?"

"No, sir; this is impossible for them."

"What, then, do you intend to do?"

"The God who has made the heaven and the earth will have left a few pence to enable me to study."

"My son, if you thus trust in the Lord, you will find help."

And the Lord did help Stephen Schultz. Everything needful was provided, so that he could not only prosecute his studies, but was able to send for his aged parents to spend the remainder of their days at Stolpe, where they could enjoy the means of grace, of which they were deprived at Flatow.

In 1733 the young man was ready to enter the university, and he went to Königsberg. Again the Lord provided friends and means for him, and he prosecuted his studies with much zeal, paying especial attention to the Talmud and other Jewish writings. His one thought was the preaching of the Gospel to the Jews. To this he felt himself called by God, and he waited patiently for the time when he could commence. It was his intention to become a teacher in the University, to save some money, and to spend this money in itinerant preaching to the Jews. But God opened the way in a different manner.

III. Period of Activity

In 1728 the pious Callenberg in Halle had founded the Institute for the Conversion of Jews and Mohammedans (commonly known as Callenberg

Institutum Judaicum Hallense), and with the opening of that institution a new era of missionary work among the Jews of Europe had commenced. In 1730 Widmann and Manitius, the first missionaries of the Institute, started on their first trip, and nine years they traveled, mostly on foot, and carried their own books, proclaiming the Messiahship of Jesus to the Jews in all parts of Europe. It was in 1736 that these two consecrated laborers came to Königsberg with the intention to secure a companion for their travels and their labors. Their attention was directed to Stephen Schultz, who gladly joined them on their request, and in May, 1736, Stephen Schultz entered upon his first missionary journey among the Jews. It lasted six months, and brought him into contact with Jews in Poland and the Baltic provinces. On his return to Königsberg he was appointed professor "in Collegio Fridericiano," and also chaplain in the penitentiary. These offices he filled with great honor and satisfaction until, in 1739, a call from the Institutum Judaicum in Halle came, inviting him to become a missionary to the Jews. The theological faculty of Königsberg had to decide whether he should accept the call from Halle or remain in Königsberg or follow a call as pastor primarius to Stallupönen, which reached him just at that time. His letter to the faculty is so significant that we translate it here *in toto*. It reads:

I owe obedience to you as fathers. If therefore you command that I decline the call to missionary work among the Jews, I can decline it with a clear conscience. However, I must say this: Should God ask on that day (i.e., the judgment day):

(1) Have I not given thee from in-

fancy a desire to show to the Jews the way of salvation? I would have to answer, Yea, Lord.

(2) Have I not proved three years ago during the trial trip that I have given thee ability to labor? I would say, Yea, Lord.

(3) Have I not shown that the harvest among the Jews is great, but the laborers are few? I would say again, Yea, Lord.

(4) Have I not taught thee on that trial trip that the way was opened among the Jews for thee, and that in further travels and with greater experience thou couldst have still better access to them? Again I would answer, Yea, Lord.

(5) And when at last the Lord should ask me, Why didst thou not follow the call when it came? I would leave the answer to the honorable theological faculty.

The answer of the faculty to such a letter was a unanimous "Go, preach unto the Jews. The Lord bless and keep thee."

Thus Stephen Schultz left Königsberg, and on December 7, 1739, arrived in Halle, entering at once into the service of the Institutum Judaicum, in which he remained eighteen years. He traveled most extensively, always on foot, and, accompanied by one companion, thus following the example of the Seventy. Wherever Jews were to be found there he went to proclaim to them the Gospel, but he forgot not to preach also to Mohammedans and nominal Christians wherever he went, and to strengthen with the Word of God the little bands of true believers which he found scattered here and there. Sweden, Denmark, Russia, Poland were visited, each several times; England, Holland, Switzerland, Austria, and Italy were also passed through; and in 1752 he started out to visit the Chinese Jews, but was hindered in this by the death

of his associate missionary and obliged to return to Germany in 1756, after having visited Turkey, Greece, Egypt, and Palestine. We have no time and space to follow Stephen Schultz in all these many wanderings, interesting as it would be, so that we must be satisfied with a brief appreciation of the manner of his work, his character as missionary, and his wonderful success.

IV. The Manner of Stephen Schultz's Work

Following the examples of the apostles and his immediate predecessors, Widmann and Manitius, Stephen Schultz and his companions always traveled on foot. This manner of traveling had its great advantages and disadvantages, which he himself concisely stated as follows:

We travel on foot, in a poor and mean appearance, partly because our small salary makes it necessary, and the nature of our employment makes it more suitable. Our small salary is owing to the smallness of the fund of the institution, which is supported by voluntary donations; and it is more suitable to our work, for most of the Jews are poor, and would be shy of persons traveling in high style, as we have learned by experience. Besides, traveling on foot, we have daily and frequent opportunities of meeting on the road with Jews, and talking with them by the way, which we could not have if traveling by stages and other public conveyances. But this mode has also its difficulties. For it makes our traveling exceedingly unpleasant and fatiguing, being exposed to bad roads and all kinds of weather. In the inns and taverns we are generally served with the worst accommodations. Not unfrequently, the sentinel at the gate of the city supposing us to be poor beggars, we are refused admittance into the city, or carried before the magistrate to be examined, where the treatment is not always in the most friendly manner.

To the disadvantages here mentioned we should add one which Schultz leaves out in his modesty—namely, the disadvantage of carrying the large bundles of books and tracts and their personal baggage over bad roads and in heat and cold. For Schultz sincerely believed in the spread of the printed Word of God and pious tracts suitable to the needs of the Jews, altho the smallness of his funds forbade free and wide distribution, of which he, however, was undoubtedly a forerunner. The Institutum Judaicum had published the Gospel according to Luke and the Acts of the Apostles in Hebrew and in Yiddish, and the still valuable tract of Johann Mueller, "Light at Evening Time," in Hebrew, Yiddish, and German, and these books Schultz used extensively in his missionary work among the Jews.

Stephen Schultz's manner of approaching the Jews with the Gospel was direct and yet inoffensive. On entering a little town in Bavaria he was met by a Jew who asked him what he had to sell. Schultz replied: "A very valuable Sunday dress." The Jew took him to his house and anxiously waited to see the dress. Mr. Schultz took out his Hebrew Bible and read Isaiah lxi: 10, and pointed out the way of salvation. He was soon interrupted by the Jew, who exclaimed:

"Oh, I know now who you are! Why do you travel about?"

"To seek the seed of Abraham among the Jews."

In the meantime a number of Jews had collected and cried out with one voice: "We are the seed of Abraham." Then the messenger of the Gospel read to them in Hebrew Isaiah i: 1-4, where he calls them rebellious children,

and he preached Christ to them. The fruit of his labor in that little town was considerable.

One Friday evening, the beginning of the Jewish Sabbath, Schultz went by invitation to supper to one of the rulers of the synagog at Groebzig. Here he met a number of Jews, among whom were several strangers, who took him to be a Jew. Being requested to ask the usual blessing before meal, he did so in the Hebrew language, of which the following is a translation: "Blest art Thou, Lord, our God, King of heaven and earth, Who hath sanctified us by Thy commandments, and hath again blest the earth, which Thou didst curse because of the first Adam, for the sake of the second Adam, who is Messiah, the son of David, Jesus of Nazareth, the Lord of our righteousness, blest be His name forever and ever. Amen." Hearing such a blessing at the breaking of the bread by a Jewish company all were astonished, and some were so offended that they were about leaving the table, when others sought to pacify them, saying: "This is a new blessing of the new covenant." Finally an opportunity was given to Schultz to explain the blessing. Then friendly religious conversation ensued till near midnight, when the company separated with general satisfaction.

At Teschen, which town Schultz visited several times, he entered the store of a Jewish merchant to buy some articles. He conversed with one of the Jewish clerks on the necessity of an atonement for sin, when the Jew asserted that every man can atone for his own sins. Schultz made him agree to the statement that we all are become altogether as an unclean thing, and then asked him:

"How, then, can we pay our debts to God or atone for our sins?"

"We must pray, fast, give alms, etc., for altho we dare not now offer any sacrifices, yet if we read over the institution and rights of sacrifices, it will be accepted."

Schultz, without paying any attention to this absurd statement at this time, asked: "How much do I owe for these articles I bought?"

"Fifty-seven cents."

"Please write it down upon the counter, lest I forget it."

The Jew did so, and Schultz read ten times: "Fifty-seven cents," and then walked toward the door as if he would depart. The clerk called him back, saying:

"You have not paid me."

"What! Have not yet paid? Have I not read over ten times just what you wrote?"

"Yes, but that will not pay your debt."

"And will you then deal so treacherously with God, and think to pay your debts to Him by repeating some prayers, etc?"

Then the Jew became anxious, and began to inquire: "What means have you to pay your debts?" Thus Schultz had an opportunity to explain to him and other Jews, who had in the meantime gathered, Psalm lxix:4 and Isaiah liii.

Frequently the faithful messenger of the Gospel, like Paul, entered the Jewish synagog and opened unto the astonished Jews their own Scriptures of the Old Testament. Sometimes it even appeared that he was invited to expound on the succeeding Jewish Sabbath the regular lesson in the presence of the rabbi and the whole congregations. Sometimes, however, he

met hostility and even threatenings, but almost always the calm disciple of the lowly and meek Nazarene disarmed his opposers so that they began to listen to his message and, in some cases, became themselves convinced of the Messiahship of Jesus. We have room to record here only one of these cases. It was in Hanover. Schultz entered the synagog, where he found a crowd of Jewish boys. He told them the story of the Messiah, as it is recorded in the Old and New Testaments. While Schultz was talking to the boys their teacher, a student of the Talmud, entered. In excitement and anger he called the Christian an idolater and a tempter of the children, and tried to drive him away. Schultz said: "Have I not spoken of Moses and the prophets?"

"Yes, but you connect that all with the *Tholeh* (the hanged one, a nickname for Jesus).

"With Him is everything connected. Thou, too, must be connected with Him, else thou wilt be lost."

"What! I should be connected with the *Tholeh*? Rather——" and here he made a motion as if to cut his throat. Then he scolded and cursed, clenched his fists, stamped his feet, and showed the greatest anger. Calmly Schultz stepped before him and, looking him into the angry eyes, said: "Thou *must* be connected with the *Tholeh*. If not, thou shalt be judged and condemned, and these boys shall be witnesses."

Two years later Schultz was laboring among the Jews in Göttingen, when a young student of theology visited him. It was the student of the Talmud from Hanover. The words of the messenger of the Crucified One had continued to sound in his ears,

until at last the proud spirit surrendered, and the former enemy of the Messiah followed Him outside the camp and acknowledged Him in baptism. He now was preparing for the ministry.

Thus Stephen Schultz approached the Jews, wherever he found them, with the great question, Do you know the way of salvation in Christ? and so great was his wisdom, by the grace of God, that they listened to him with greater patience than to almost all missionaries who have approached them with the Gospel.

There were two reasons apparent for this patient listening. First of all, the Jews saw at once the great love which Stephen Schultz had for them. In all his acts and in all his words that love to the brethren in the flesh of the Lord Jesus Christ was apparent. Well knew the Jews that Schultz had given up a university career which had promised pecuniary success as well as honor and great fame. He had left a place of ease and had chosen the meanly paid office of a preacher of the Gospel to the Jews, where he had to live in penury and suffering, without any outward reward. And no other reason for this wonderful sacrifice could be found but love for the Jews, and therefore they listened patiently to his words. But there was a second reason: they respected him on account of his deep knowledge. Stephen Schultz was perfect master of Latin, Greek, Hebrew, German, and thirteen other living languages. He was able to converse with the Jews in Yiddish, their peculiar dialect, like one of their own number. With the Talmud and other Jewish writings he was more familiar than some of the most famous

Jewish rabbis whom he met, and the Jewish life and character he knew most thoroughly. The Jewish people always respect deep knowledge, and listen patiently to the addresses of learned men. Thus Stephen Schultz found access to them, wherever he went, on account of his learning as well as his manifest love for them.

The question naturally arises here: What was his actual success? How many Jews were brought to Christ through the instrumentality of Stephen Schultz? We have no figures with which we could answer this question and prove the success of his twelve years' work. Tho Schultz himself quotes in his book, "Leadings of the Almighty," many examples of Jews who through his instrumentality were brought to Christ, it will remain impossible to give figures until the books of God shall be opened. Stephen Schultz kept no list of believing Jews, and Stephen Schultz never baptized a Jew. His mission, he thought, was to preach the Gospel, and all inquirers who demanded baptism he directed to the local Lutheran pastors. Often he heard not even of the conversions subsequent to his proclamation of the Truth, because those whose hearts were touched by the Holy Spirit left home and kindred and professed Christ where they were unknown. A Moravian minister, David Kirchof, bears personal testimony to the fact that the Jews, especially in Poland, were greatly stirred by the Gospel messages of Schultz. Hundreds surrounded the lodging places of the messenger of Christ and waited anxiously for the bread of life. Schultz himself tells that in Breslau he found a little Christian congregation of seventeen

Polish Jews to whom he had proclaimed the Truth some years before while he traveled in Poland.

But this apparent success in Poland was quickly brought to naught by lack of evangelical indoctrination and by the violent persecutions of all evangelical believers by the Roman Catholic Church. Yet, after all, Stephen Schultz must be numbered among the most successful missionaries to the Jews.

V. The Closing Scenes

Returning from his trip to Palestine and Egypt in 1756, Schultz found his health so weakened by the constant hardships and sufferings that he decided to make his home in Halle. On foot he had traveled more than 25,000 miles. More than twenty times he had been in danger of his life, and perse-

cutions from Roman Catholics and Jews had been frequent. He now wanted rest. In 1757 he became pastor of St. Ulrichs' Church in Halle, and in 1760 he was made a magister of theology in the university and was also chosen superintendent of the Institutum Judaicum. In 1765 he married Johanna Brinkmann, who became a great help to him in his literary work when his eyesight began to fail. On December 13, 1776, Stephen Schultz was called home by the Master for whom he had labored so faithfully.

Stephen Schultz should be an example to every Jewish missionary, yea, to every worker in the vineyard of the Lord. His motto was: Gentleness conquers (being the German interpretation of S. S., Sanftmut sieget), and he was faithful unto death. May the Lord give us more men like him!

THE GORDON MEMORIAL SUDAN MISSION

BY ALBERT R. COOK, M.D., MENG0, UGANDA

Missionary of the Church Missionary Society of England

The overthrow of the Khalifa at Omdurman in 1898 delivered the Egyptian Sudan from the bondage under which it had groaned, and opened the way for the evangelization of the vast pagan tribes who for so long had been sitting in the shadow of death.

The American United Presbyterians were the first of Protestant missionaries to utilize the opportunity. Rev. J. K. Giffen tells in his recently published book, "The Egyptian Sudan," how they planted their station in 1902 on the Sobat River, among the Shullas or Shillooks.

An Austrian Roman Catholic Mission started work among the Dinkas at Kenisa in the "sudd" district in 1864, but every member died or was

invalided home, and the mission had to be abandoned. Since the reconquest of the Sudan they have again established a station at Lul, farther north than the Americans, also among the Shullas.

The Church Missionary Society was invited by Lord Cromer and the Sirdar in 1904 to take up missionary work in the remaining district, an immense area between Gondokoro on the south and the Sobat River on the north. The Society published an appeal asking for recruits, and in October, 1905, a well-equipped pioneer party started for the scene of their labors under the leadership of Archdeacon Gwynne, a former C. M. S. missionary at Khar-tum. He had resigned his direct con-

nection with the Society on becoming chaplain to the Bishop of Jerusalem, in whose jurisdiction the Sudan is included; but he continued to take the warmest interest in C. M. S. work.

Mongalla, the southernmost government post in the Sudan, is thirty miles north of Gondokoro, the most northern station in the Uganda protectorate.

arrived at the same place on January 8, 1906.

This meeting of the representatives of the two missions, one coming from the north, the other from the south, is in itself significant, for it marks the realization of the hope breathed by brave old Krapf, the C. M. S. missionary at Mombasa, more than forty



A VILLAGE NEAR MONGALLA—GRANARY, SLEEPING HOUSE, AND TREE WITH VOTIVE OFFERINGS

This place had been indicated as a possible starting point, and to it the new party directed their steps. As Archdeacon Gwynne could only stay a few weeks with the mission party, the society asked their Uganda Mission to select a man to act as temporary leader of the Sudan pioneer band until the members become accustomed to African ways. Accordingly the writer, who had first gone out to Uganda in 1896, proceeded north from Mengo, the capital of Uganda, and reached Mongalla in the Sudan on December 20, after a six weeks' march. The Sudan party, traveling via Khartum,

years ago, that a chain of mission stations should extend right across the Dark Continent.*

* The C. M. S. has stations now on the east coast at Mombasa, Frere-Vour and Rabai, in the interior at Machakos and farther west at Kikuyu, and at Kisumu on the eastern shore of the great Victoria Lake. The well-known Uganda Mission has evangelized Uganda proper, and like a vigorous mother the Uganda native church has sent forth its children north and south, east and west, while strong sister churches have been formed in the country of Bunyoro lying between the Somerset Nile and the Albert Lake, in the countries of Toro and Ankole to the west, and of Busoga and Kavirondo to the east. Finally, in 1904, the important Aeholi (or Shuli) country was occupied and the first converts baptized at the close of 1905. This country stretches up comparatively close to Gondokoro, and at Gondokoro itself there is a small but earnest band of Christian Baganda who are anxious to let their lights shine.



BAGANDA BUILDING THE FIRST HOUSE AT THE PRINCIPAL C.M.S. DINKA STATION

The new Gordon Memorial Mission will work chiefly among the Dinkas, while their sphere of influence touches that of the American Mission and the chain is continued through the missions at Khartum and completed by the C. M. S. and American missions in Egypt proper.

Who can tell what influence for good these mission stations can exert if staffed by men and women filled by the Spirit of God and adequately backed up by people in the homelands?

The pioneer party, after careful exploration round Mongalla, decided to move eighty-four miles down the river and commence work at Bor, where they would be in closer touch with the great Dinka tribe. The reasons for this were threefold: First, the Baris, the people round Mongalla (the latter itself being purely a military station, garrisoned by Sudanese troops under British officers), were but few in number and purely riverine in distribution. The larger number of the Baris were situated in the Uganda Protectorate, and it was thought they could best be evangelized from there. Secondly, as a center Mongalla allowed no room for expansion. The Uganda Protectorate had its northern boundary only twenty miles to the south, the Kongo

Free State occupied the west bank of the river and to the east was a waterless desert. Thirdly, the language was too local in area to make it worth while learning it as a start. Bor had none of these disadvantages. The Dinkas were reputed to number some 2,000,000 and to have but one language, tho of course dialectical variations are met with over such a vast area. Further, the way was open north, south, east, and west for extension. To Bor, accordingly, the missionaries went, believing the Lord had guided their footsteps thither. The Mudir of the district, Cameron Bey, kindly towed down the gyassa or large sailing boat, in which the party had come from Khartum, and on January 18 they landed in virgin bush close to two small Dinka villages. The spot is nearly seven miles due south of General Gordon's old station of Bor, the latter being marked on all good maps of the Nile.

The first task was to clear sufficient ground to erect tents on; many hands make light work and the long dried grass was burnt, the thorn bushes cut down and piled along the edge of the clearing to form a zariba or thorn fence, for wild animals were numerous, fan palms were felled and by evening several tents erected.

Archdeacon Gwynne and the writer took a week's journey inland and along the river to gain some idea of the country and then the former had to return to his work at Khartum.

The country possesses one well-marked physical feature: it is as flat as a pancake. A hillock twenty feet high would be a delightful feature in the landscape, but none is met with. This is characteristic of the whole Sudan, for speaking roughly it may be said that no hill exists in the landscape as seen from the river from Lado, midway between Gondokoro and Mongalla, till close to Khartum, a distance of well-nigh a thousand miles. Perhaps as a consequence of this there are no tributaries emptying into the Nile in this part of the country, tho "khors" or swamps produced by the overflow of the Nile are met with in the low-lying land bordering on the river.

Hence the inhabitants of the inland districts depend wholly on surface col-

lections of water, formed during the rains, for their supplies of drinking water, etc.

The Land and the People

Seasons. The year is practically divided into two parts—the dry season, during the months of December, January, February, March, and April; the rainy season, during the remaining months. A sufficient quantity of rain, however, falls in March to allow the Dinkas to sow their early crops, and these ripen toward the end of May. The heaviest rain falls in July, August, and September.

During the dry season the wind blows with great regularity and with considerable force from the east. Beginning near sunrise it increases in velocity till midday, when it may attain great violence. Through the afternoon it gradually subsides again till there is a great calm about sunrise. The nights are generally calm, but by no means always so. Being not very



DINKA CHILDREN IN A SUDANESE VILLAGE

far from the equator, the nights and days are practically equal in length, the sun rising and setting all the year round in the neighborhood of 6 A. M. and 6 P. M.

In the dry season the heat is intense, the shade temperature in a large, roomy, heavily thatched house rising as high as 99° or 100° F., while in a double-roofed tent it may attain 113° to 115° F.

Trees. Down by the river there is a monotonous repetition of thorny scrub, intermixt with fan-palms from the fibrous leaves of which the natives make excellent rope. More inland, the trees get larger, and many stately *Borassus* palms are met with; their lofty, fusiform stems are crowned with a magnificent head of leaves, whose spiky fronds give a metallic tinkling in the breeze, and the orange-colored fruit of which, nearly as large as coconuts, is eaten by the people. Many graceful mimosa trees with dense foliage afford a refreshing shade at midday, and almost everywhere ebony trees are found, the wood of which is so dense that the ax rings on it almost like iron.

Animals. The domesticated animals are such as are met with all over Africa. The Dinka chiefs have magnificent herds of cattle, individual members of which would take first prizes in many an agricultural show. The Dinkas are exceedingly tenacious of these and nothing will induce them to sell; they are used chiefly as dowry for the marriage of girls, a suitor for the hand of a young woman being assessed so many head of cattle by her father or owner. Many intertribal disputes are connected with these cattle. Sheep and goats are kept in large numbers, the milk of the latter being

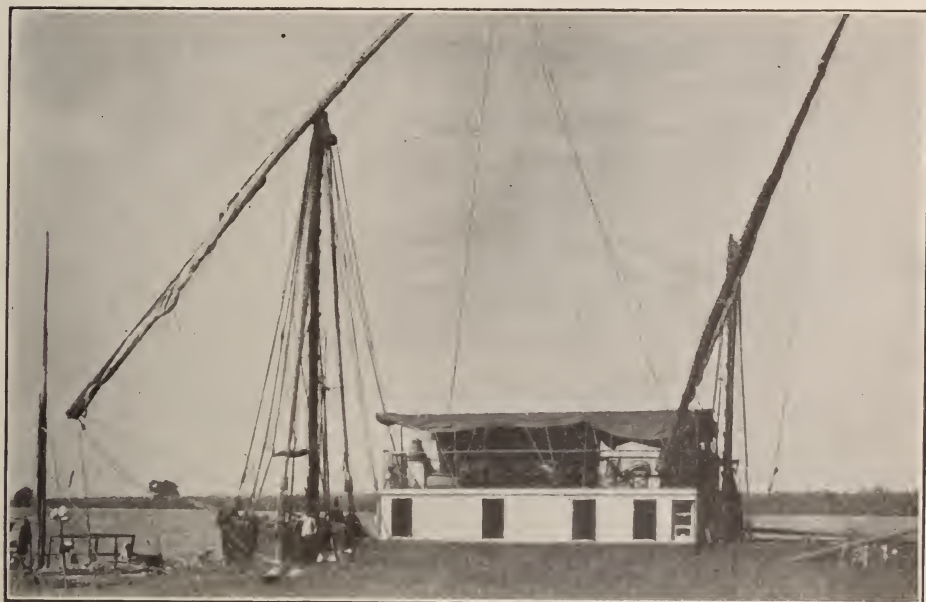
largely drunk. Cocks and hens are small, the eggs of the latter comparing very unfavorably in size with European eggs. Only imported camels, donkeys, mules, and horses are met with.

Wild animals are extremely numerous. The large herds of elephants are dreaded and in the rainy season are said to do much damage. Hippopotamuses and crocodiles abound in the river and its back-waters. From our camps on the river-bank we could hear the trumpeting of elephants, the grunt of the hippopotamus, the roar of the lion, the growl of the leopard, and the bark of the bush-buck, till we seemed to be living in the midst of a wild menagerie. The sportsmen of the party secured bush-buck, hartbeest, tyang, oribi, and water-buck. Guinea-fowl are ubiquitous, and teal and duck frequent the river. Ostriches and giraffe are also seen, but more rarely.

The hyena and vulture are the great scavengers and are very bold. The native dog is small, and displays remarkably good teeth and bad temper. Insect pests are numerous. The mosquito dominates everything on the river-bank and extends for a distance of at least five miles inland. This is the more remarkable as the generally received opinion is that these insects can not travel more than a few hundred yards from their breeding place. At the height of the dry season, however, when no rain had fallen for months with the exception of a shower or two which must have been completely dried up by the fierce sun of the following day, a party of us camped two miles from the nearest water hoping to escape the attention of these unwelcome visitors, but they were as numerous as on the river-

bank. On subsequent occasions they were found as far away as five or six miles. Ten miles inland, however, they were non-existent in the dry season, tho they readily made their appearance after the rains had set in. Both species—*Culex* and *Anopheles*—are well represented, the latter being the carrier of the malarial germ. At

The People. The total number of the Dinkas has been estimated as 2,000,000—it is quite possible, however, that they exceed this number. Individually they are tall and of fine physique, a height of six feet being common. In color they are jet black with orthognathous not prognathous features; their legs however, like those



THE C. M. S. PIONEER SUDAN MISSION BOAT, "THE ENDEAVOR"

our river station they bite freely, tho in diminished numbers, through the day; at night between sunset and sunrise life becomes almost unendurable except under nets. Yet through God's goodness but few of the missionaries up till now have had fever, and those but mild attacks. A prophylactic dose of five grains of quinine daily has been found of the utmost value, and it must be remembered that freedom from malaria results in freedom from black-water fever, that most fatal of all diseases to the European in the upper Nile valley. Scorpions and centipedes are numerous, especially inland, and snakes extremely common.

of many African tribes, are thin and ill-developed. The men, boys, and young girls do not wear a shred of clothing of any description; the women are clad in drest skins. Even ornaments are but slightly affected, a trait they share in common with the Baris, but a violent contrast to the Acholi. A young Acholi buck resplendent in red ochre and grease, with his elaborate coiffure, and lip pendant, with his corset of tightly wound copper wire, and his ponderous arm and leg rings is a very different sight from the ordinary Dinka, clad in nothing but a smeared on coating of ashes, which presents him in an unusually repulsive

appearance like an animated corpse, but which he alleges keeps the flies from biting him. Those who do wear ornaments have brass and iron bracelets, or armlets, or a necklace of beads—white, particolored, or blue. They shave their heads so as to leave a crest of hair into which ostrich feathers are stuck. The staple food is called “rap” (Arabic “dhurra”) and is a variety of millet. This is very prolific. At the commencement of the rains they hoe up the grass and weeds with a *wooden* hoe, iron being very scarce in the country, and drop in the seed which takes nearly two months to ripen. Maize is known but not much cultivated. A kind of ground nut is freely eaten, and the fruit of a species of mimosa tree which, when finely grated, stews into an excellent jam, and being slightly acid is refreshing. They hunt in the surrounding scrub, and those living on the river depend largely on fish with which the Nile teems.

Their riverine villages are few and scattered—the prevalence of mosquitoes being apparently not compensated for by the ample and perennial water supply and the abundance of fish. The bulk of the population on the east side of the Nile, the only district in which we have as yet traveled, live in a chain of villages stretching from south to north for nearly a hundred miles running parallel with the river and at a distance of ten to fifteen miles from it. The village in which we are planting our principal station is really an immense clearing in the surrounding forest or scrub, and forms an oval, the long diameter of which is nearly five miles, the short about a mile and a half. Dotted about this are innumerable clusters of home-

steads. Each homestead or “pan” consists of a sleeping-house or “ut,” a granary or “guk” on piles to protect the grain from the ravages of white ants, etc., a low platform or “gen,” on which the male members of the family can loll away the day, and a high platform or “pen,” on which the youngsters can be placed to scare the birds from the ripening grain. Sunk in the ground is the “dong,” a wooden mortar in which the grain is pounded, and the cluster of huts is surrounded by a pakh of “rap” or dhurra, looking very pretty with its emerald green as it ripens. The space under the granary is utilized for cooking by hanging mats round.

The sleeping-house is of the usual bee-hive shape; the thatching is extremely well done, the dried grass being arranged in tiers or flounces. The circular wall is made of wattle and daub, and is only four or five feet high. The doorway is microscopic, only just admitting the body of a person on hands and knees. Tiny holes, about the size of a billiard ball, are pierced in the walls to act as ventilators, but even these are often stuffed up. Add a smoldering fire and you will form some idea of the stoicism required to crawl in and see a sick patient on the inside of one of these huts on a hot day. The thatch is finished off in a pinnacle with a forked stick at the top. Many houses have a small porch. The door is formed by a mat.

The bedstead is represented by a dried skin or mat. A spindle-shaped piece of light ambatch wood represents pillow and chair.

A chief will have in addition to these a much larger hut with a tall horse-shoe shaped doorway which

serves the purpose of a cattle kraal. The wall of this is quite low, but the large thatch covers it like a cap. These little homesteads are kept wonderfully clean and tidy, but as no sanitary arrangements are made, the odors that are met with in the vicinity are not always of the sweetest. The natives often cultivate vegetables to eat with their food; one species called "kwol" is rather like a vegetable marrow.

There is no king in the country, but in each large village there is a paramount chief or "Bain," who is looked up to as the titular head of the community, and decides disputes, etc. Many of the old chiefs have large families, their children after marriage hiving off and starting a new cluster of houses. No regular taxes have as yet imposed by the Sudan government, but the villages have voluntarily brought cattle to government stations as an indication that they consider themselves tributary to the government.

The character of the people is much what one would expect to find in a totally heathen country. Evil is reckoned only as evil when detected; sorrow for sin is proportionate to the punishment inflicted. Lying and stealing are rampant; right in their sight is practically might. Two characteristics are met with however, that certainly do not appear in many other African tribes—the one is laziness, the other cowardice. The outstanding feature that impresses a stranger is laziness. The men, young and old alike, except under the transitory stimulus of some strong need, lounge through life. Not only do they indulge in long nights, but the midday siesta is a most sacred institution not lightly

to be broken through. The same evil influence runs through their whole manner of life. They only sow enough seed to satisfy their need through the dry season. Deferred rains bring them to the verge of starvation; a failure in the rains means death. Only providing enough for themselves they



A VILLAGE IN THE EGYPTIAN SUDAN

have none over to trade with, hence a magnificent grain-producing country is almost entirely unexploited. The same thing is really at the root of their cowardice. Every year they are raided by the Bers, a warrior tribe living some eighty miles east of the Dinka country; as the intervening district is waterless these raiding parties can only come across in the height of the rainy season when the water lies in pools on the ground. They attack at night, only once a year, and at the time of the waning moon so that the Dinkas know pretty well when to expect them. Yet their natural indolence is such that they set no watchman, but rely on the screams of those first attacked to warn the others, who thereupon take to hurried flight, driving off their cattle into the surrounding woods. The object of the Bers is to obtain cattle and women, and were but a watch kept it is certain that with a very moderate amount of courage the Dinkas would

be able to defeat their vastly inferior enemy, fatigued as the latter would be by their long forced march.

The arms of the Dinkas are a spear, shield, and club, the latter being made of the very hard ebony wood. A few have bows and arrows.

The women do most of the heavy work of life. They build the houses, they thatch them, fetch the water, pound the *dhurra*, cook, etc.

The children tend the sheep and goats, fetch fire-wood, and the girls help in pounding the food.

As regards arts and industries, they manufacture clay pots and pitchers very neatly without a wheel, they can weave beautifully baskets of every size, mats, etc., and the blacksmiths are clever at forging knives, spear-heads, harpoons, fish-hooks, and axes out of any old iron. The furnace consists of a clay *twyer*, and the bellows are clay pots covered in at the top with stretched goat hides, to the center of each of which is attached a long stick; these are worked up and down, and the blast of air directed through the *twyer* on to the glowing charcoal. A stone forms an anvil and a rough mass of iron a hammer.

Religion. They recognize a Supreme Being whom they call "Deng-dit" or "Nyalic." The name Deng-dit is connected with rain (*Deng*), to which they, of course, attach great importance; *Nyalic* merely means heaven.

There are also a host of subsidiary spirits called "*Jork*," whose malign influence they greatly fear. When a chief is ill, or rain does not fall, an animal, either a bull or a sheep (according to the wealth of the individual) is sacrificed by having its throat cut, and the spirit of the animal is supposed to go into heaven there to plead

with God either that the illness may be removed or that rain may fall. The priest drinks the blood of the animal, and the friends of the chief consume the flesh. Often, in front of their *kraals*, a rough clay model of a cow or goat, or both in one, is made, the head being represented by a mere wooden post, but the horns and tufts of hair of a bull being inserted, while the rope for leading the animal is thrown round it. This model is supposed to guard the cattle which are picketed round it from evil, and ritual dances take place round it.

Knowledge of a future state is very vague. The dead are buried in a crouched-up attitude in a hole dug close to the house. No utensils or weapons are buried with them. On inquiry as to a future life some say, "We don't know"; others, with a cheerful optimism, say, "We shall all go to heaven." But the general opinion is a vague and comfortless agnosticism. Some say that evil men will be tormented below ground by a spirit called *Main-dit*.

To such people we are sent with a message of hope. We bring with us the Gospel which tells them of joy in the place of sorrow, of protection from all evil influences, of self-control instead of license, and of a home beyond the grave where a loving Father awaits His children ransomed by the blood of Christ, who died to save them. The work is full of promise. Already the young men are gathering round, and in the few months we have been here are learning to work and earn honest wages. The sick are being treated and are finding out the advantages of skilled medical aid—they readily submit to treatment and the work opens great possibilities.

The most frequent diseases among them are dysentery, malarial fever, bronchitis, guinea-worm, etc. Cases of goitre seem unusually numerous. Hernia, pyaemia, eye-diseases, and many other surgical affections are common.

Language. This belongs to the so-called Nilotic group, which occupies an immense stretch of country reaching from a point three hundred miles south of Khartum to half-way down the east side of the Victoria Lake, a distance of 1,400 miles. It has affinities with the Shulla tongue on the north and the Bari language on the south. The grammar, like that of all Niloti languages, is a simple one. The British and Foreign Bible Society have published a Dinka version of St. Luke's Gospel, the basis of which was a translation made by the Roman Catholic

missionaries forty years ago, and which was corrected by a Dinka educated in England, whither he had been sent by General Gordon when he was governor-general of the Sudan.

A translation of the Lord's prayer is appended in Dinka, and also in Acholi, a cognate Nilotic language, for purpose of comparison:

Dinka Version

Wada Yin e Nyalic, acoldu abe lec, pandu abeben, piondu abeloi pin atit aloi nyalic. Yek ahok bucam akola. Pal ahok Kerac Kwa atit ahok apal Koic aloi ahok Kerac. Duna dom ahok tem-ic, lone Koin ahok tong arac. Ke bain, ryer, adit Kedu. Ater Ko ater. Amen.

Acholi Version

Wonwa ma tye i polo, nyingi obedi ler, Ker meri obin. Gin maimito gitiyi wi lobo pame gitiyi i polo. Miyiwa tin camwa ma tin. Koekwa gin maracwa pame wan waweko ji madubowa. Gwok imi yiwa niomwa cwinwa, ento i larwa i gin marac. Keno Ker, Ki niloyo, Ki nilworo, man meri, con Ki con. Amen.

THE MISSIONARY NEEDS AND POSSIBILITIES OF SOUTH AFRICA *

BY PROFESSOR MARAIS, B.A., D.D.

Professor in the Theological Seminary at Shellenbosch, South Africa

Our God is a patient God who bides His time. HE thinks in centuries: WE dream in minutes and seconds, the sands of the hour-glass. The law of divine progress is nature's law after all. It is the law of pause amid intense activities. Each foam-crested billow is lost apparently in the deep trough which succeeds, only to rear its head and speed onward to the far-off horizon. In the trough the wave was not lost. It was being prepared for further advance.

Nations must wait till God's purposes of fulfilment are ripe. The pauses are preparations for a mighty advance.

There was a long pause in the history of Christianity—a pause of centuries—when Southern Africa lay wrapt in darkness, unknown, unhonored, unevangelized. It was discovered in 1486, colonized in 1652. Many a ship's crew landed: few stayed. Sir Francis Drake called it "the fairest Cape in the whole circumference of the earth." Yet nearly two centuries elapsed before Europeans settled and made this "fairest spot" their home. Johan Anthony van Riebeeck landed here in April, 1652, and breathed the prayer, that "among these brutish men the true reformed religion might be prop-

* Condensed from an address delivered at the Conference in Cape Town.

agated and extended." That prayer is preserved in our archives, and was repeated at every meeting of the Council. As far back as 1632, Holland sent its missionary to Abyssinia in the North, and the New Testament was translated into Amharic; Walaeus, professor in the University of Leiden, actually established a school for the training of missionaries in 1612; and Professor Hoornbeek, of Utrecht, advocated the colonization by Holland of heathen lands, because, he said: "God has given us colonies not for our gain, but to bring the heathen to a knowledge of the true God."

Pieter van der Stael, the brother-in-law of Van Riebeeck, became the first real missionary to the young colony in South Africa. He labored among the degraded "beach-rangers" herding in wretched hovels on the slopes of the Lion's Head. We may not idealize those early attempts, but surely we dare not ignore them. How prayer binds the centuries and the races together! In 1652 Van Riebeeck uttered his prayer on behalf of the barbarians that swarmed over the subcontinent. In 1806 the sainted Henry Martyn "lifted his soul to God for Africa on the battle-field of Dutch and British, and prayed that the capture might be ordered for the advancement of Christ's Kingdom; and that England, while she sent the thunder of her arms to distant regions, might not remain proud and ungodly, but show herself great indeed by sending her Church to diffuse the Gospel."

God is a waiting God! The time of preparation must be completed before the time of advance arrives. Thus it came about that not the seventeenth nor the eighteenth, but the *nineteenth* century saw the dawn of

the new era of missionary activity and missionary enthusiasm. In earlier ages the Church of God had no horizon. Her vision was too limited. She was satisfied with her achievements in the home field. She was "rich and increased with goods and had need of nothing." Self-satisfied and at ease in Zion the Church itself became not unfrequently the stumbling block in the spread of Christ's kingdom. When in 1664 Freiherr von Welz advocated the establishment of a missionary college at every German university, Superintendent Ursinus, of Regensburg, scouted the idea as a "casting of God's pearls before dogs and swine."

History repeated itself with surprising lack of originality in 1796 when the General Assembly of the Church of Scotland adopted the following resolution: "To spread abroad the knowledge of the Gospel among barbarians and heathen nations seems to be highly preposterous in so far as it anticipates, nay even reverses the order of nature. Yet three years later, on the 21st of April, 1799, "the South African Society for the propagation and extension of Christ's kingdom" was established in Cape Town by a company of godly men and women.

Those praying men and women were the forerunners of the Neethlings and Hofmeyrs and Murrays, whose names are identified with every good work in connection with the Dutch Reformed Church in South Africa. Is it then to be wondered at that the latest census report (1904) credits the Dutch Reformed Church with twenty-seven per cent. of the mixed races within Cape Colony, and twenty per cent. in the Orange River Colony? The number of adherents belonging to any missionary organization can

not be accurately traced in the census returns. But in the absence of more reliable information these reports have a meaning of their own.

The census returns are as follows:

	PER CENT. MIXED RACES WITHIN CAPE COLONY	OUT OF TOTAL OF 339,411
D. R. Church	27	91,230
Anglican Church ...	24	80,074
Congregationalists ..	15	51,582
Methodists	14	47,042
Lutherans	13	44,389
Presbyterians	2	7,564
Roman Catholics ...	1	4,872

The Dutch Reformed Almanac reduces these numbers considerably, but accurate statistics are not procurable. In the Orange River Colony twenty per cent. of the colored inhabitants are returned as adherents of the Dutch Reformed Church—i. e., out of a total of 116,508 no fewer than 23,844 are supposed to belong to this church.

Present Conditions

So much for the past. How do we stand at the opening of the twentieth century? Let us compare the year 1805 with the year 1905.

A century ago the whole white population in South Africa amounted to only 25,757, a fourth of these living in Cape Town. Of the heathen no count was made. Here and there a mission station had been established—an oasis in a spiritual desert. But only two European societies at that time interested themselves in South Africa—the Moravians and the London Missionary Society.

In 1905 how different is the scene! Thirty-one missionary agencies are at work in this subcontinent. The earliest—the Moravian Society—dates

back to 1736, followed by the London Society in 1798. The Wesleyans commenced their labors in 1814, and since then Germany, France, Norway, Finland, Sweden and America furnished their contingents. Between 1736 and 1854 twelve missionary associations established themselves here, and between 1854 and 1900 *nineteen* other agencies were added. The subcontinent has been fairly evangelized, better evangelized, than many a missionary land.

And yet to understand the situation the following facts must be borne in mind: The subcontinent is credited with a population of 1,145,404 whites against 9,178,175 colored.

Among these millions there labor, according to more accurate statistics furnished by Dr. Andrew Murray, "31 societies, with 750 ordained missionaries and 8,700 native helpers." What are the results? According to the same authority the missionary societies may be credited with "250,000 church-members and 136,390 scholars."

In this enumeration count is not taken of mere adherents as in the census returns, and consequently the reduction in numbers is great. But the sphere of missionary influence is by no means limited to the circles embraced by the church registers. Some native races have felt the influence of Christianity more than others. Of the Fingoes, for example, about fifty per cent. are registered as professing Christianity; of the Kafirs and Bechuanas some twenty-six per cent. Among the mixed races in the colony proper various agencies are at work. The Dutch Reformed Church has a home mission consisting of some fifty fully organized congregations: thirty of these are united in a separate synod,

with their own presbyteries and their own consistories.*

The others will follow in course of time. But missionary influence can not be estimated by the lists of names on the various registers. Each mission congregation is a center of light in surrounding darkness. "How far that little candle throws its beams! So shines a good deed in a naughty world." Who can estimate the wide-reaching influence of the Gospel of the living God?

The Problems

This suggests a number of questions which press for an answer, many a problem that awaits solution. Unevangelized areas there are few. In Rhodesia there are 100,000 Wankaranga—in the sphere occupied by the Dutch Reformed Church—with seven missionaries. Among the Matabele there are about 75,000 who can make use of the Bible translated into their own tongue. But in Portuguese East Africa some five and one-half millions—according to others three and one-half millions—are practically unevangelized. A small mission at Beira, another at Inhambane, are about all that we can show. German Southwest Africa is in a state of chaos. Wars and rumors of wars

have not improved the missionary situation.

Natal has a problem of its own in the 100,918 Asiatics, of whom some 98,000 are still heathen. Transvaal contributes 50,000 Chinese, Cape Colony 16,000 Malays. Here in Cape Town is a mosque from whose Minaret the call to prayer in the name of Mohammed is heard five times a day. The Asiatic problem therefore looms up large before the Church of God in this subcontinent.

The dark races are awaking; they have cravings for education, which can not be repressed, which will be satisfied. To fling that problem into the political arena, where too frequently men "give up to party what is meant for mankind," will not make the solution easier. Doctor Roberts of Lovedale, speaking of the native population of 9,420,000 south of the Zambesi, says: "Taking fifteen per cent. of these as children, there are at present 1,410,000 native children in South Africa who may reasonably be considered as fit for school. Even if the native races remain numerically stationary for thirty years, there will still be a vast army of children waiting for education. . . . In 1934 there ought to be no fewer than 2,000,000 native children attending school." He adds the remarkable words, "*Two million pupils, thirty thousand teachers; there is the native problem in a nutshell.*"

But does education pay? Let us hear two statements. The one is a serious indictment of all missionary work. It is to be found in Mr. H. S. Grogan's "From Cape to Cairo." He says: "A good sound system of compulsory labor would do more to raise the nigger in five years than all the

* No allusion is made to the foreign mission work of the colonial branch of the Dutch Reformed Church. The two largest areas lie in Mashonaland and the lake country around Lake Nyasa. Of the mission work of the Dutch Church of the Orange River Colony, Doctor Gundert says: "In nearly every one of its twenty-five (read: forty-two) congregations mission work is done by the ordained clergyman of the parish and a native evangelist. A mission station was undertaken at Witzieshoek in 1870, and in 1889 three stations formerly belonging to the Paris Society were entrusted to it." The Dutch Reformed Church has a missionary training institute at Wellington and another at Worcester, with a theological seminary for the training of its ministers at Stellenbosch.

millions which have been sunk in missionary effort for the last fifty years." His whole philosophy is epitomized in a sentence: "What can not be civilized must be eliminated."

Place over against this the statement of the Hon. Marshall Campbell, addressing a missionary meeting held at Verulam in Natal:

Two years ago I would have refused to attend a missionary meeting. I was one of a commission sent through South Africa to study the native question and had to acknowledge the good and noble work done by missionaries. I had found that at Kimberley the educated boys were the best behaved in the compounds. I made a point during the visit of the British association of throwing into contrast the raw natives with the educated ones, and have since repeatedly received letters stating that the writers were so impressed that their attitude regarding missionary work would be altered and they would do all they could to help it.*

To crown the whole we find the "Report of the South African Natives Affairs Commission of 1903-1905" confirming this expression of opinion in the following terms:

The consensus of opinion expressed before the commission is to the effect that education, while in a certain number of cases it has had the effect of creating in the natives an aggressive spirit, arising no doubt from an aggravated sense of individual self-importance which renders them less docile and less disposed to be contented with the position for which nature or circumstances have fitted them, has had generally a beneficial influence on the natives themselves, and by raising the level of their intelligence and by increasing their capacity as workers and their earning power, has been an advantage to the community. Testimony has been given as to the value of education as a concomitant of religious and moral instruction and as to its economic effect in raising the standard of material comfort and thus creating wants.

On the other hand, education without Christianity will not truly elevate the native. "The three R's, taken by themselves, may lead to a fourth R—viz: Rascaldom," as Florence Nightingale has said. True education not only aims at the evolution of what is good in man, but especially at the regeneration of the human being in body, soul and spirit. The native is to be taught to say, not: "O progressive creature that I am, who will help me to evolve what is good in me?" but: "O wretched man that I am, who will deliver me from the body of this death?"

But how about the so-called *higher education*? On this point Doctor Roberts of Lovedale spoke very wisely at the missionary conference held at Johannesburg in 1904:

The principle which governs the existence or which explains the existence of such higher classes is not the question of capacity or the lack of it, the fitness of things or the opposite, *but the simple one of supply and demand*. I think the demand for natives with higher qualifications is a somewhat restricted one, at least for the present. If the demand is there, a higher college might take concrete form, *it being always understood that those attending it pay the cost of its maintenance*.

The Need for Men

At no previous period in the history of South African missions have the problems been so intricate as now.

The great need for men is still there. Dr. James Stewart calculated that there were 7,000 workers in the mission fields of the world, not counting women workers and native pastors. But what is this number as compared with the thousands of ministers, evangelists, lay workers in Europe alone? There are 23,000 benefited clergymen in the Church of Eng-

* *The Cape Times*, November 10, 1905. See also *THE MISSIONARY REVIEW OF THE WORLD*, April, 1906, page 307.

land and less than one-third of that number in the great field of the world.

We need sanctified common sense. We need a larger charity. We need a revival of that divine trinity in unity—Faith and Hope and Love. The eldest-born in the union of Faith and Love is Hope. *We*, too, need a horizon—a horizon not bounded by the mission station for which we labor, by the sect we represent, by the church to which we belong, by the principles to which we cling, or by the race from which we come. We need closer union, less aloofness, less distrust, a large-hearted recognition of each other's needs, hopes, aspirations; a union, not by freezing—"faultily faultless, icily regular"; a union, not by fire, fiercely fusing for a time, then running into a mold, fixed, stiffened, hard; a union not of the dead, not a cemetery of peaceful slumbers, but a union in the Holy Ghost.

We need a great revival, for a revival in the home church means a revival among the heathen. Every great revival in the history of the Church has always been followed by an outbreak of missionary fervor. In consecrated lives our racial problems, our ecclesiastical problems, our religious problems will be solved.

It is painful to read Mr. Froude's account of his visit to the Baralong chief, Maroko, at Thaba 'Nchu.

Two of the princes are Christians and are anxious for their father's conversion. But he sticks to his heathenism. "My sons," he says, "want me to be baptized. I say to them, 'Christians here,' pointing to the Wesleyan station, 'and Christians there,' pointing to the Anglican monks. 'Christians there won't speak to Christians here. When one of them has converted the other, it will be time to come to me.'"

What a commentary on missionary methods! What a waste of spiritual energy, what a lamentable loss of spiritual prestige, because we carry into the mission field our home prejudices and our ecclesiastical rivalries!

In early days, when the Boers "trekked" northward, Piet du Preez, a stalwart South African Dutchman, joined them with wife and family. Leaving the wagons, he and his party went on a hunting expedition. On their return they found those wagons rifled, the cattle stolen, their wives and children brutally murdered. One woman remained alive to tell her story and then to breathe her last. She had shielded her babe, or had tried to do so, and lay fearfully wounded by seventeen thrusts of the dreadful assegai. Du Preez vowed vengeance on the black-hearted fiends, who at a stroke had deprived him of wife and seven children. A wave of revival some years after swept across Northern Transvaal under the auspices of that sainted missionary of the Dutch Church, Stephanus Hofmeyr. Natives and Boers were converted. Piet du Preez was won for Christ. Going out into the veldt one evening he heard from behind an ant-heap some one muttering as if in great soul trouble. Drawing near he found a Kafir on his knees, agonizing over sin and seeking the unknown Savior. Du Preez knew little of the language, but he knelt by the Kafir's side and poured out his soul in his mother-tongue for one of a race that had so deeply wronged him. The blended voices must have reached the ear of Him who died that black and white may live! This was vengeance indeed. "I will repay," saith the Lord.



A DYAK COMMUNITY-HOUSE IN BORNEO

MISSIONARY WORK IN BRITISH BORNEO

SOCIETY FOR PROPAGATION OF THE GOSPEL

BY MISS J. QUIGLEY, LONDON, ENGLAND

Two-thirds of this great island belongs to the Dutch. North Borneo and the State of Sarawak are governed respectively by a British trading company and by an English rajah protected by the British Government. The British Protectorate was formed in 1888, and practically includes the greater part of North Borneo, with all the islands within three leagues of its coast. Between British North Borneo and Sarawak is a small native state under the Sultan of Brunei, and various petty tribes still exist throughout the country, as well as the Dyaks, Malays, and Chinese who form the chief population of the island.

The story of the British connection with Borneo reads like a romance, the hero of that romance being Mr. James Brooke, an Englishman, who was cruising on the coast in 1830 for health and amusement. During the previous century attempts had been

made to establish British settlements in the country, but without success.

The enterprising traveler, Mr. James Brooke, became much interested in the Dyaks—an aboriginal race—and after an absence of eight years came back in 1838 to settle at Sarawak, determined to try to put down piracy and the slave-trade, as well as many other barbarous customs. During his absence he had fitted out a yacht and trained a crew at his own expense, and landed at Kuching to face the colossal task before him. Soon afterward he was asked to help the native rajah in quelling a native rebellion, and he gradually gained such influence with the rajah and people that they invited him to take over the government. He was proclaimed rajah in 1842, and from that day until his death in 1868 Mr. Brooke devoted all his energies to develop the state and improve the natives. One must

refer to his own words to see what feelings prompted him in this work which was by no means undertaken for self-aggrandizement:

Day after day, month after month, it is the same story—a life of watchfulness, of flight and fight. In the course of every year many lose their lives, and more their liberty. Oh, that my ability to save these benighted people were equal to my inclination to do so! My anxiety and my desire to ameliorate their condition are boundless; and tho the love of home may beckon me thitherward, yet I must never dream of returning to my native land until at least some measure of good has been accomplished. I must always bear in mind that I am not acting for myself alone, and that any loss or gain is but a trifling consideration compared with my character for justice and the impression of European conduct generally on the native mind. Injustice and tyranny now stalk through the land. The Dyaks are slaughtered without mercy and the coast is almost blocked with the Sulu pirates.

Borneo is richly vegetated, with extensive forests and mountains and a picturesque coast. The magnificent rivers which fertilize the country form its principal highways, hence the Dyak villages and clearings that are scattered along the banks of the rivers. Much of the interior has not been opened up, and is almost impossible to explore on account of its dense jungles and of the slippery rock with which the mountains abound. The climate with its damp heat is trying to Europeans, and in parts of North Borneo the climate is unbearable to people brought up in more temperate lands.

The aborigines of Borneo are Dyaks, divided into two principal branches: the Sea-Dyaks and Land-Dyaks—these being again subdivided into many families or tribes. The Sea-

Dyaks are a warlike and energetic people, said to have learnt piracy from the Malays who infested the coasts and rivers in their enormous galleys or *prahns* manned by slaves. The Sea-Dyaks were given to all kinds of savage customs, including head-hunting, which was part of their creed, when Rajah Brooke began his government. The Land-Dyaks are a milder people, more amenable, but less energetic and intelligent. There was much constant trouble between the Dyaks and the Malays and Chinese, but both Dyaks and Malays now take part in the Sarawak government which they serve loyally.

The Dyaks are brave and hospitable; indeed, hospitality is a law of their country. They live in long houses erected on posts, each house containing a community of two to fifty families under a head man and this mode of living, formerly necessary for mutual protection, now tends to retard civilized habits. Each family has its own rooms opening on to a veranda, the common property of all, where men and women work at their various occupations and receive their visitors, including the missionary. It is not difficult to imagine the trying effect on the teacher during the noise and interruptions—and work among the Dyaks has other peculiar difficulties. Owing to the uncertainty of travel they come at all hours, and stay indefinitely at the mission, where a common room is usually provided for visitors.

The Dyaks have a vague sort of religion, which consists mostly of fear of unseen things. They have innumerable superstitions and charms for conciliating evil spirits, even the horrible practise of head-hunting being con-

nected with their belief. On the death of a relative, a Dyak man took human heads to propitiate the evil spirits, and this practise became a sort of war-like virtue. Before a youth was considered eligible for matrimony he proved his courage by bringing a human head to the girl he wished to marry, and the women incited their men-folk to continue their ghastly customs. Even after Christian influence had abolished some of their horrors, the hereditary feeling broke out again in 1857 when the Chinese rose against Rajah Brooke and the missionaries, and the loyal Dyaks became absolutely bloodthirsty in revenge.

Such were the people among whom mission work was begun in 1848. Piracy and the slave-trade were so ripe that Rajah Brooke felt the only chance of really changing these people was to introduce Christian ideals, and he appealed to the English Church to help him. Neither of the church missionary societies—the Society for the

Propagation of the Gospel or the Christian Missionary Society—could undertake the work but a small fund was begun by individuals and the Society for the Propagation of the Gospel granted £50 per annum. Then the right man to take charge of the mission was found in the Rev. F. T. McDougall, who, with his brave wife, did a splendid work in Borneo for eighteen years. Taking their baby and nurse they left England in a sailboat in December, 1847, and arrived in May, 1848, at Singapore, where they had to wait four weeks for a boat to take them to Kuching in Sarawak. The Rev. W. Wright, his wife and baby sailed with them, and this voyage by sailboat, the months of monotony and discomfort it involved, commands our admiration in these days of easy travel. While on board the party mapped out their days for work and recreation, and studied Malay, helped by a Bible translated into that language by the Dutch.



AT THE WELL, IN THE MISSION COMPOUND, KUCHING, NORTH BORNEO

The missionaries were hospitably received by the rajah and housed in part of the court-house—formerly occupied by a German missionary, the only trace of whose occupation was the torn Bibles and tracts still used to wrap up parcels in the Bazaar. A school and dispensary were soon opened by Mr. McDougall who, having qualified as a doctor, was able to look after the sick. In 1851, the Bishop of Calcutta (Borneo being at that time part of his diocese) came to consecrate the church, and brought several clergy to work in Sarawak.

In 1854 the Society for the Propagation of the Gospel made a grant of £3,000 a year to Sarawak, and Mr. McDougall was made Bishop of Labuan, that island being the only part of Borneo under the direct control of the colonial office. Later on Sarawak was added to the title. Previous to this there had been a great influx of the Chinese, some of whom were helped by the missionaries who received their children as boarders, and by the rajah who built a house for lepers—leprosy being a terrible scourge among the Chinese. All went well until 1857 when the Chinese settlers in Sarawak rose, set fire to the rajah's house and destroyed his library. The missionaries escaped, thanks to the loyal Dyaks, but the prolonged fighting that ensued did immense harm to the Dyaks, rousing all their old savage feelings. Even the natives who sheltered the missionaries served up several newly-smoked heads of their enemies, and could not understand the English aversion. Reverend McDougall wrote: "The fact seemed to separate them from us by centuries of feeling—our disgust and their complacency."

But these savage customs are now more or less extinct. There are Dyak and Chinese lay-workers in the native church, tho none are yet sufficiently advanced to study for the ministry; hence it seems that there is no hope of seeing a purely native church for some time to come. Many of the Chinese have become Christians, but the Malays who are mostly Mohammedans are slow to embrace Christianity. The Mohammedans push their own faith zealously, and their hatred is the greatest source of danger to Christian missions in Borneo.

At the present time life at the more remote mission stations is almost as primitive as in Bishop McDougall's day. The missionaries at Banting and other up-country stations live among their friendly Dyaks cut off from the rest of the world. Among the workers are men and women whose lives are one long record of self-denial. Their letters, received at uncertain and irregular intervals, give vivid pictures of the life, and if only space allowed one could quote at length from these fascinating letters without in any way betraying confidence.

Kuching, the capital of Sarawak, is a garrison town (of native soldiers) situated on a fine river. Here Archdeacon Mesney labored indefatigably for many years, and was succeeded in 1897 by Archdeacon Sharp, also a devoted missionary, who does the work of several men. The important boarding school for boys includes Christian Chinese, Land-Dyaks and Sea-Dyaks, East Indians, Malays and Surasians. At Christmas all the Christian Sea-Dyaks in the district come to Kuching for the communion service even tho, as in 1898, they are "huddled in

boats, sheltered only by palm-leaf awnings from almost continuous rain." Archdeacon Sharp's wife and two sisters are doing an excellent work among the girls and women and long for more money and more helpers to extend their efforts. They shelter orphans, nurse the sick, and teach the

at first thwarted by Mohammedans, but the Dyaks listened eagerly "when they found our account of the creation and fall of man corresponded in some measure with their own traditions." In 1853 the Holy Communion was administered at Lundu to thirty-six communicants.



MISSION HOUSE KITCHEN, KUCHING

girls' school. A number of Chinese have settled in the district, many of whom became Christians while in their own land and remain loyal to the faith. Archdeacon Sharp states that Christianity has increased wonderfully in the last seven years up the principal rivers.

Lundu (sixty miles west of Kuching) was first visited by the Rev. F. T. McDougall in 1848. The banks of the River Lundu were then inhabited by Dyaks, Chinese, and Malays, who had never heard the Gospel message, and in 1850 a mission was opened by the Rev. W. H. Gomes. His work was

Mission work at Quop (with Merdang and Sentah) was begun about the year 1859, and in about ten years the whole population became Christian, but superstition still clings to the older Dyaks as part of their nature.

At Banting or Skerang, the largest Sea-Dyak village which lies between the tributaries of two rivers, the Rev. Dexter Allen and his wife are doing excellent work. For want of clergy the missions on the Sarebar and Krian rivers are attached temporarily to Banting. The Dyaks of this part are

the most intelligent and energetic of all the Dyak tribes. One leading chief when dying was prest to make offerings to the evil spirits—but refused, saying: “If it be God’s will that I die, I shall die; and if He will that I live, I shall live. Turn all those people out of the house, and don’t let them come near me again.”

Banting Mission was opened in 1851, and some converts became evangelists, among them being a catechist’s wife who exerted great influence over the women of her village. This place, owing to the tidal river, is at times almost inaccessible, yet here Mrs. Dexter Allen, wife of the present missionary, often stayed alone among natives, while her husband visited his enormous district away in the jungle. Mrs. Allen is a qualified doctor who gave up her practise to come out to Borneo and she often works for fourteen hours a day. Another woman missionary who visited Banting wrote thus of her visit:

After a couple of hours at Banting we had to start again, and it made my heart ache to leave that little Englishwoman far away up there without chance of seeing an Englishwoman for eight or ten months, and then only under the dreadful difficulties of traveling by schooner, which has no accommodation for passengers and is loaded with pigs and gutta-percha, which smells so bad that one does not know even how to pass it in the streets. These boats take two or three days to make the journey. . . . You will say it does not do for women to go to these out-of-the-way places. . . . I say emphatically after seven years’ experience that it is essential for women to work among the Dyaks. The women are far the most uncivilized . . . and one must get hold of the women if one wants the men in villages to embrace Christianity, and they will not be taught by men.

Owing to the efforts of some individuals in England, a woman helper has been sent out to Banting, so that Mrs. Dexter Allen has been saved from the inevitable collapse of overstrain and now that a small hospital has been built, one hopes that her splendid work will be continued among the poor suffering Dyaks.

British North Borneo

In concluding this sketch of mission work of the Society for the Propagation of the Gospel in Sarawak, British North Borneo must be remembered, tho the first missionary of the society did not arrive there until 1888, when the Rev. W. H. Elton came to establish a mission among Europeans and natives at Sandakan. Some years before a Chinese catechist of the Society was sent from Kuching to a party of Chinese Christians working in North Company’s settlements. Mr. Elton, helped by his wife, has worked for seventeen years—sometimes the only clergyman in this vast country of 30,000 square miles. A boys’ school goes on successfully, and by the aid of the women’s branch of the Society a girls’ school was started in 1899, to which the first woman teacher is just being sent. Many branches of the mission are now established, one of unique interest being that among the Muruts, a wild pagan tribe of the interior. These people have no idea whatever of worship, but their language is now being reduced for the first time to writing by a missionary and it is hoped that in time this low race may be elevated by the teaching of the Gospel.

The struggling Church of Christ in Borneo looks to the church in more

favorable lands for help and sympathy, and surely it will not look in vain. "The fields were 'white unto harvest' long ago. Some of the harvest appears now to be rotting on the ground. For the laborers are yet fewer than they were, and those that are left are not sufficient even to gather up the ears that fall to earth."

Yet, in spite of these sad facts, it must be remembered that quality

accomplished in fifty years one need only refer to the writings of its first missionary from the Society for the Propagation of the Gospel—afterward Bishop McDougall:

When, in the year 1848, I first went to Borneo, it was as much an unknown country as Britain was before the Romans visited it. The inhabitants knew nothing of God; but, if they worshiped at all, worshiped the evil spirits. Not



MISS M. SHARP AND HER DYAK DISPENSARY, KUCHING

rather than quantity is the thing that tells in missions as in all other conditions of life, and Borneo has been extremely fortunate in the *quality* of its missionaries. The pioneers who labored there for long years were exceptional men—devoted, patient, and scholarly, with plenty of resource in adapting themselves to the country and people. To-day there are thousands of Christians among the Dyaks and Chinese and other races in Borneo, and to understand what has been

that they did not believe there was a Great Creator, but their idea was that He slept and did not care for mankind. It had been the endeavor of the missionaries to waken the minds of these people, and to tell them of their God and Father; and they had in great measure listened to what was said to them.

If only its needs were realized one feels that men would come forward, inspired by the example of the great men now passed away—Rajah James Brooke, Bishop McDougall and Bishop Chambers.

THE WORLD'S CHRISTIAN STUDENT CONFERENCE IN JAPAN

BY JOHN R. MOTT,* M.A., F.R.G.S.

The World's Student Christian Conference held in Tokyo early in April was the most momentous gathering ever held in the interest of Christianity in Asia, and one of the most significant in the annals of Christianity. This



THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF TOKYO

may be judged in the first place by the marked recognition which it received from the Japanese Government and other eminent men of that empire. The minister of Foreign Affairs, Viscount Hayashi, not only gave an impressive message of greeting, but also accorded a special reception to the entire conference in his palace. The

Minister of Education, the most influential leader in educational circles in Japan, also recognized the conference by a greeting showing special discrimination and hearty interest. Count Okuma, one of the two leading elder statesmen of Japan, not only gave a garden party to the entire conference, but also delivered a most remarkable address showing an appreciation of the part which Christianity has had in making of the new Japan, and commenting on the vital relation of the Christian Association movement in its work among the educated classes. The Mayor of Tokyo, and the foremost financial men of the capital city, also gave a brilliant reception to the conference and delivered an address of welcome which has been favorably commented on throughout the entire Far East. Marquis Ito, the most influential Japanese statesman, contributed 10,000 yen (\$5,000) toward the expenses of the conference, and sent a cable message from Korea, which made a profound impression. Rulers of other nations sent special messages to the conference. None were received with so much enthusiasm as the one from President Roosevelt, not excepting the one from the King of England.

Another indication of the mighty power and influence of the Tokyo conference was seen in the attitude and action of the non-Christian religions of Japan. While this Christian conference was in session there was also

* Mr. Mott has just returned from the Far East where he has been traveling since January. His tour included the Philippine Islands, China, Korea, and Japan. On this tour the point of dominant interest was the Conference of the World's Student Christian Federation held in Tokyo early in April. This Conference proved to be influential far beyond the expectations of its promoters.

going on in Tokyo a Buddhist conference attended by 3,000 delegates representing all the great sects, which have over 30,000,000 adherents. This conference sent the following message of congratulation and good will to the Christian Student Convention. This action is unprecedented and almost incredible:

Dr. Karl Fries, Chairman; John R. Mott, General Secretary of the World's Student Christian Federation.

SIRS:—At the Japan Buddhist Conference which has been held to-day the following resolutions were adopted:

That the Japan Buddhist Conference wishes to take this opportunity to express its profound respect to the World's Student Christian Federation Conference which is now going on, and also to the distinguished delegates from abroad; and also

That the Japan Buddhist Conference shall send a suitable deputation to convey this resolution to the World's Student Christian Federation Conference.

According to this resolution, we beg to express our respect to the guests from far countries, in behalf of the Conference.

We are, respectfully yours,

RYOGETSU SAKAKIBARA, Shingon Sect.

HOJUN KAJI, Jodo Sect.

TAKUDO KIJIMA, Sodo Sect.

TEIGAN ANDO, Shinshu Sect.

HORYO TAMURA, Nichiren Sect.

(Acting Committee) Representing the Japan Buddhist Conference.

At the same time the Shinto priests were holding a great convention in Tokyo. They also took the initiative and sent a deputation with a most striking message of greeting and sympathy. This also is indicative of a change, which five years ago would have been incredible.

Dr. Karl Fries, Chairman; John R. Mott, Esq., General Secretary of the World's Student Christian Federation.

DEAR SIRS:—We, as a nation, consider it to be the highest honor that the World's Student Christian Federation, over which you preside, is now convened in Tokyo. The delegates assembled, including yourselves, representing twenty-five countries, are moved with such enthusiasm for the cause of peace on earth that your zeal will, we are confident, bring a blessing to the hearts of mankind, especially in the development of fraternal good will.

We, Priests of Shinto, in order to express our deep appreciation of your coming, and to commemorate this bright event in Japan's history, had planned to invite all of your delegates to a reception where we might enjoy pleasant conversation and friendly intercourse amid the flowers of the springtide. To our great regret, however, we learn that you are all separating to go on deputations throughout the country, so that our purpose can not be carried out. We, therefore, beg to present you as mementos and tokens of esteem the accompanying small presents. They will serve in place of the proposed reception to express our sentiments. We beg of you to accept our humble offering and to convey our heartfelt salutations to all of your delegates.

We count it an honor to remain,

Yours sincerely,

KOKO FUJIOKA,

Representative of the Shinto Conference.

Another proof of the unique influence of this world gathering was the



THE ROOM IN WHICH THE CONFERENCE MET IN TOKYO

fact that it unlocked the doors of all the other cities throughout the empire of Japan. At the close of the conference there went forth from Tokyo nearly twenty deputations, of from two to five workers each, to proclaim the message of Christianity to the educated classes of Japan. They touched every center of importance throughout all the islands and were everywhere received with marked cordiality. The highest municipal and provincial officials, the chamber of commerce, the educational leaders and other promi-

nent classes participated in this universal welcome. The attitude of these classes naturally arrested the attention and commanded the confidence of the students and other educated people, so that the meetings addressed by these Christian deputations were invariably thronged with eager and receptive listeners. Never before has a Christian gathering met with such a reception or exerted such a wide-spread influence in so short a time.

The conference was attended by 600 leading delegates from twenty-five nations. It was preeminently oriental. While all the nations of Europe and North America, South Africa and Australasia were represented, fully five-sixths of the delegates were Asiatics. There were strong delegations from Japan, Korea, China, Manchuria, Siam, India, Ceylon and the Philippines. Any one acquainted with the facts, looking over this picturesque and representative body would say that there were presented the very springs of influence and power in the entire Asiatic church.

Some would say that the most convincing evidence of the marvelous power of the Tokyo conference was the campaign of evangelism which accompanied and followed it parallel to the convention sessions which were conducted daily. Evangelistic meetings were of such remarkable influence that they made a deep impression on the educational classes of Tokyo. Not less than 10,000 Japanese, Chinese and other students thronged these meetings. In one meeting on behalf of the 15,000 Chinese students in Tokyo, one hundred and sixty-eight Chinese students indicated their desire and purpose to become disciples of Christ. In connection with the visits of the deputations

following the conference, tens of thousands of students and other educated men listened to the proclamation of the claims of Christ, and many of them expressed a purpose to become Christians. These constituted the most fruitful series of meetings of this kind ever conducted among the students of any nation.

Rev. J. H. Pettee, D.D., of Okayama, sends further particulars as to this great gathering to *The Congregationalist and Christian World*, from which we quote:

"That the Christian students of the world should meet in conference here in the Far East, and that the Asiatic elements should predominate in numbers and recognition; that an oriental language should share with one of the Occident the honor of being the chief vehicle of communication between speakers and hearers; that non-Christians should vie with acknowledged followers of Jesus Christ in welcoming these student hosts; that the privilege and possibility of Asia once more becoming the religious leader of the world should be given repeated utterance; that in response to persuasive appeals from Mott, Brockman and others at the culminating sessions of the conference hundreds of young men and women should have consecrated themselves to the forward movements to which the demands and the opportunities of the times invite, and should have pledged an advance in gifts for the next two years of *yen* 5,390 per year; all this and more is an indication of the power of this student movement and the promise of its further conquests in the cause of the Nazarene.

"The limited seating capacity of the Y.M.C.A. Hall in Tokyo, where the main sessions were held, made admission by ticket imperative and resulted in excluding hundreds who desired to attend. The total number of delegates was 627, of whom some 200 were from abroad. These included 76 from China, 19 from India, 5 each from France

and Korea, 11 from Great Britain, 17 from United States of America, 4 from Germany, 3 each from Holland and Sweden, and 1 each from Russia, Formosa, South Africa, Italy, Norway, Canada, Denmark and Finland, twenty-five countries in all being represented.

"The varied dress of the different nationalities, the prayers in many languages, the occasional double interpretation of a speech, as, for example, first from Chinese into English and then into Japanese, and the harmony of hymns sung simultaneously in six different languages led by piano, organ and cornet were impressive features.

"To my thinking the dominant notes of the conference were its emphasis on Asia as the great religious battle ground of the present and near future, together with the rising self-consciousness of these far eastern nations; and the evangelistic note which amid all the bloom of the marvelous orchids or flowering trees, the sumptuous entertainments of new-made friends, and the continuous feast of satisfying reason, ever rang true to the deepest needs of man's soul in every quarter of the globe."

Notable Words from the Platform

I am glad that you have come to Japan to teach the lesson of unselfish effort for humanity.—Baron Ozaki, Mayor of Tokyo.

We are met in a great peace conference, peace, not between nations and nations, countries and countries, but between God and humanity.—B. C. Sircar, India.

The watchword of the young man of the old era was backward ho. . . . We of the Orient have been asleep, our brothers of Japan were lighter sleepers than most of us.—Hon. Yun Chi Ho, Korea.

So tremendous is the present demand in China for western knowledge that educated preachers now have to choose between a salary of fifteen dollars a month as a pastor, or three hundred dollars a month as an official. Notwithstanding this temptation a band of forty Christian students formed four years ago and pledged to serve Christ loyally has now grown to 163 and not one has repudiated his pledge.—Prof. Chen Wei Ch'eng, China.

I welcome the foreign delegates as fellow workers in the same noble cause of love and peace between nations, which it should be the proud aspiration of every statesman to

promote to the utmost of his power. Assure them of the lively interest I take in their Conference which will ever remain one of the most memorable events in the history of Japan. It ushers in a new era in the history of intercourse between the East and the West.—Marquis Ito, in a telegram to the Conference from Seoul, Korea.

Mr. Mott in one of his addresses said:

I have read that Japan is the most national nation in the world. I would record my further conviction that she is the most international nation in the world. What country has sent so many men all over the world with open-mindedness to search for the best things the world can offer? What country has been so receptive of great ideas and institutions regardless of their source? It is eminently fitting that this world's conference should convene in this city.

My impression of the attitude of the students of the world toward Jesus Christ, based upon years of travel and observation on every continent, is that Jesus Christ is finding a larger place in the hearts of students year by year. The larger proportion of college and university students are profest followers of Christ than among any other classes of society. More students throughout the world are being attracted by Jesus Christ and His teaching than by any other religion. He appeals to thinking men and challenges them to investigate the Truth that is in Him. He answers their doubts and is the power by which they are to be victorious over temptation. Jesus Christ presents in the moral realm that which appeals to the heroic in man and challenges their great endeavor as does warfare in other realms. He leads men victorious over battlefields against sin and enlists forces in service and self-sacrifice. All the better movements in the improvement of society may be traced to Him. Jesus Christ is binding together the nations of the world. It has been the testimony of eminent statesmen that this student movement which we represent is doing more than diplomacy and statesmanship to promote the fellowship of the whole world. The movement lays siege to colleges and universities, the strategic centers for the moral conquest of mankind.

Japanese Press Comments

The leading newspapers devoted large space to reporting the Conference with highly favorable comments.

The *Nippon*, a strongly nationalistic organ, says: "This Conference will do much toward creating a cosmopolitan spirit among Japanese people and destroying a narrow nationalistic tendency."

The *Mainichi Shimbun* says: "The three deepest impressions of the Conference are:

(1) The actual experience of the unifying power of love, the soul of Christianity. (2) The idea of the indispensable influence of the oriental consciousness on the culture and evangelization of the world, which has been more fully understood by the Occident and never so strongly impressed upon the eastern mind. (3) By far the greatest responsibility of the Japanese Christians is bringing Christ's program to bear upon the Orient and the world at large. These three impressions must have been borne in upon every thinker either among the delegates or outside. Japan has surely been given a stimulus to aspire for some great and new demonstration of her characteristics which God has surely meant for the welfare of mankind. Nor can it be denied that this Convention has given the rise and pointed the way to the general awakening of the religious sentiment in Japan and throughout the Orient."

The *Nichinichi Shimbun*, one of the most influential political dailies in Japan, says: "The Conference will be a power that makes our people recollect the spiritual and moral side of civilization and causes them to fight against the materialistic tendencies of the present age."

The *Japan Times*, the leading Japanese daily published in English, says: "So passes into history one of the most memorable events this country has witnessed in the course of its foreign intercourse. It will be writ large in our annals that when Japan entered the fellowship of civilized nations in receiving a world representing body, the first that came was a powerful conference essaying to obliterate the line that separates the East from the West and merge them into spiritual brotherhood, to mark for us, as it were, the return of peace."

JAPANESE CHRISTIANITY IN JAPAN

BY REV. HENRY LOOMIS, YOKOHAMA, JAPAN

Agent of the American Bible Society in Japan

As a result of their success in the recent war with Russia there has been among Japanese Christians an increasing conviction that they are able to conduct the work of evangelization among their own people and that they know better than foreigners what methods are required and how the available means can best be utilized. Some of the leaders are in favor of adopting radical measures in order to bring about such a condition of affairs, but there are others who are more conservative and who act as a check to such schemes as are especially objectionable or unwise.

In connection with this desire of being independent is the conviction that there is no need of propagating in Japan the various divisions which are found in other and Christian countries, and the elimination of so many different sects is not only desirable but necessary for the most effectual work. The Presbyterian and Reformed mis-

sions have been united for some years, as also the different Episcopal bodies; and recently there has been brought about by the persistent demands of the Japanese converts a union of the three Methodist bodies. It has taken years to accomplish this; but so insistent have the Japanese been that the home authorities have been obliged to concede to their demands.

By the union of the Congregationalists, United Brethren, and Protestant Methodists in the United States a further reduction of the divisions will follow in Japan. Two of the Baptist missions are federated and a plan is being considered of combining all Christians in Japan into one body. This is probably impossible, but further union is altogether probable.

An important point is the effect which this state of affairs has on the spiritual life and activities of the native churches. It seems that no unprejudiced person can fail to see that

the leaders, as well as the ordinary members, are taking up the responsibilities with commendable zeal and courage, and going forward on such lines as will bring about most important results.

In the first place there is an increasing readiness of men to consecrate themselves and their means to the accomplishment of the work which has fallen into their hands. In the last annual report of the churches the native Christians alone are credited with having contributed during the year ending near May 1, 1906, a total sum of 181,996 yen (\$90,000). When the financial ability of the people is considered, this is a very large sum.

But in addition to the amount given for the support and extension of the work there is much personal effort put forth and as a result there is now a deep religious interest in many places, and converts are being rapidly multiplied. Many feel that real awakening has come, and that we are entering an era of rapid development in the growth of vital Christianity in this land. There is great hopefulness and real expectancy of a rich blessing from God.

In how many places the work of the Holy Spirit has been manifest we are not able to say, but reports have already come of one hundred who have become inquirers at Wakayama, forty at Nagoya, one hundred at one of the churches in Sendai, thirty-five at one church in Yokohama, seventy-two who have decided to become Christians at Iwanuma, sixty-one at Nagasaki, seventy-eight baptisms in one church at Tokyo, the same number at Tsuyama, seventy at one of the churches in Yokohama, forty-two at Sendai, with fifty to sixty at Maebashi and

Kochi. These are only a part of the places where a work of grace is going on. From present indications we look for large accessions to the churches in the near future, as well as a marked increase in the spiritual life and activity of the members.

In a recent address in Yokohama, the Hon. S. Shimada of Tokyo said that since the close of the Russo-Japanese War the most important thing for the Japanese is to study the condition of the country and see that its future be a development along such lines as will save it from eventual ruin. What ruins a nation is not so often the enemies from without as vice and corruption within. To check these there is but one remedy and that is a firm belief in the principles of the Christian religion and the observance of its teachings.

As an indication of the present trend of thought in Japan he said that until recently addresses on Christianity were unpopular among the student and educated classes. But now he finds eager thousands not only willing but anxious to learn about the religion which lies at the basis of the highest civilization. Such a state of mind is surely most significant. What is needed is the proclamation of the Gospel far and wide.

In the production of this favorable state of mind there have been two things that have been especially helpful. One of them was the contributions in the United States and elsewhere for the relief of the sufferers from the famine in the North. Such disinterested charity has made a deep impression throughout that whole region where there is now a widespread religious awakening. In one small vil-

iage there were reported to be one hundred and seventy-six inquirers; in another one hundred who had decided to become Christians; and the interest is growing everywhere. The people at large have also been impressed with the conviction that Christianity is a religion of power, and its teachings are such as will bring the greatest good to all mankind.

The whole nation has also been impressed with the work of the Christians during the war for the comfort and relief of the men in the army at the front and in the hospitals on the field and in Japan. This has met with such hearty approval that the present authorities in Manchuria have asked to have it continued and have provided the means and the facilities by which it can be done. The Japanese consul at Newchwang states that "from a business point of view the merchants realize that the benefits of the Young Men's Christian Association far exceed the cost. They are unable to keep their employees straight and the strange thing about it is that the best educated men generally go farthest astray. The army association has worked a marvelous change of front on the part of the army officers toward Christianity. They now recognize that the more earnest Christian a man is the better soldier and patriot he is! As a rule, before the war there was not much opportunity or encouragement for work in the army or navy. Now the way is open for it to a greater extent than it is possible to carry it on.

The presence of 17,000 Chinese students in Japan presents a most interesting and important field for Christian effort. A good work has been begun and the outlook is hopeful. So far only a beginning has been

made, but as new and more suitable accommodations have just been secured and the work gotten in hand there is a prospect of important results. Already at a single service one hundred young men stood up and publicly avowed their desire and purpose to serve the Lord. As yet to the great mass of them Christianity is a new doctrine which has no such important place in their thoughts as the knowledge of what will advance their own personal or national interests.

The situation is rendered more favorable for effects in their behalf by the friendly attitude of Count Okuma, who is the founder and head of the Waseda University, in which a large number of the Chinese students are enrolled. To a delegation of the Y. M. C. A. he expressed himself as follows:

"Having heard of your work for the Chinese students I wish to express my appreciation and sympathy. We are living, morally speaking, in a wilderness, and it is very unfortunate that Chinese students here are unable to find any guide to faith and morality. It is my hope to give all possible assistance toward the moral betterment of the conditions under which they live; and as I understand this is also the ideal of the Chinese Young Men's Christian Association I shall be glad to do all in my power to further it."

The Chinese consul-general has also taken a deep interest in the work and secured from the Chinese merchants in Yokohama contributions for its support.

All who love Christ are requested to remember this land which has now become the center of political influence in the East and on whose future religious development depends so largely the evangelization of the world.

CHRISTIAN MISSIONS AMONG LESS DEVELOPED RACES*

BY REV. ORISHATUKEH FADUMA

By an accommodation of language we speak of races of men. In reality there is only one race—the human race. Of this human race there are several varieties, improperly called races. The Anglo-Saxon and the Negro are not two races, but two varieties of the human race. Superiority and inferiority may be predicated of any variety of the race for the time being, not for all time. They are not inherent in any variety. The Anglo-Saxon may be superior now, but was inferior 2,000 years ago.

Christian missions take for granted the fact that only *one* is our master, even Christ, and all we are brethren; that God has made of one every nation of men to dwell on all the face of the earth; that the greatest among men is he who is most serviceable. Christian missions would be a mockery of Christianity if the above axioms are rejected by them.

Human Development

The development of Christianity from the birth of Christ to 1906 has been painfully slow from a human standpoint. Rome took eight hundred years preparing for world-mastery. The Anglo-Saxon has taken fifteen and a half centuries in his development. European civilization took fifteen centuries to gain political unity; all attempts prior to this were fruitless. There is a fulness of time, a ripening of conditions for nations and individuals. When the fulness of time came, Japan—once considered uncivilized and inferior—threw off the garb of childhood and put on that of manhood, and demonstrated to the world the ability for self-government. China, hoary with age, is now awakening from her long slumbers and remodeling her system

of government. Persia is following in the same steps. With only forty years of freedom, the African in America has done what no other race in human history has succeeded in doing. In every case of development there must be years of contact with the more fortunate. It seems fit in the providence of God that nations shall attain their best growth by years of patient work and gradual change. The same laws of evolution are applicable to the operations of Christian missions among the less developed nations of the world.

The Evolution of Nations

In the education of primitive peoples three stages are necessary: First, the period of *childhood*, when men are merely receivers and imitators. This is the state when they are eager to adopt indiscriminately what is laid before them. The second stage is the *critical*, when they begin to investigate and are eager to know the whys and wherefores of things. At this stage minds become inquisitive and the teachers' plans are criticized. At this stage of growth the leader may become impatient and through ignorance of psychological laws of growth condemn and discourage the precocious native mind. A double portion of the Holy Spirit and the spirit of wisdom, humility and tolerance are needed. The third stage is that of *manhood*. The mind is now ready to assimilate what is best for its growth. It is able to cast off and retain by being able to discriminate between the necessary and the accidental, between the true and the spurious. It is the age also when the matured mind can originate and invent.

Every nation has a mission, a des-

* At the meeting of the Congregational Workers in the South at Memphis, Tenn., composed chiefly of descendants of the freedmen, the Rev. Orishatukeh Faduma, who is pastor of a church and superintendent of a school in Troy, N. C., read a paper, from which we make these excerpts. Mr. Faduma is a native African, educated partly in Africa, subsequently in Oxford, Eng., and is a graduate of the Theological Department of Yale University.—Condensed from the *American Missionary Magazine*.

tiny in the world different from all other nations. It is by a process of education that each is expected to find out what its distinctive mission or destiny is. The destiny of the African or the Japanese or any other nation is not in the hands of the Anglo-Saxon, but is in God's keeping. Other nations can only help us to develop our destiny; they can not make it. The work of Christian missions includes the education of the native mind in such a way that the native can see the truth whenever it is presented to him. Every nation has an individuality of its own which must be cultivated and transferred to another age to be increased or diminished. The right kind of education enables one to know when to add to or subtract from this individuality. No wholesale adoption of forms, be they social or religious, is desirable. There is a body as well as a soul in all social and religious forms. The soul in them is the vital principle and makes for the true development of man; the body in them, even tho it be useful, is perishable. There is much in religion which is external and accidental, and may be dispensed with or be changed according to climate and temperature.

It should not be expected that there would be sameness in external form between Japanese and American Christianity, or between African and Anglican Christianity. Race individuality impresses itself upon Christianity wherever it is presented. It is the boastful dream of politicians to Europeanize, Russianize, Germanize, or Anglo-Saxonize dependent nations. It is their mission, they say, to Westernize ethnic nations in thought, manners, social customs, names, dress, church liturgy, and architecture. A sorry process of education is that which leaves the learner a man of no country, a non-descript, a mere imitator, a civilized or religious monkey. It is when this political idea of Westernizing the world is injected into Christianity that we have a confusion of ideas be-

tween civilization and Christianity. The Christian missionary's main work is not to civilize but to Christianize. You may civilize and yet not Christianize a people. Christianity is of larger content and embraces civilization, while the latter is of less content and does not include the former. A native African, Indian, Chinese, or Japanese may be a graduate from one of the best universities of Europe or America, and yet return home a civilized heathen, more or less. On the other hand, educate a native to be a Christian, and you do not fail to make him the highest type of the civilized man. It is well for all Christian missionaries to efface themselves as English, German or American, and abolish the idea of Anglo-Saxonizing, Germanizing, or Americanizing native peoples. The kind of supremacy needed for native people is neither Anglo-Saxon, nor Teutonic; it is the supremacy of Christ.

Christianity comes in as a solvent to the problem of the development of all nations. The backward nations can be lifted up, strengthened, renewed, and not stript of their national consciousness and individuality. If any religion can recuperate and vitalize the human race or any of its varieties, it is the Christian religion. We plead for an opportunity to be given Christianity to do its own work, and the backward nations to develop unfettered.

The Problem of Independence

It is very encouraging to notice the growth of independence among the native churches planted and fostered by American Christianity. In South Africa, of twenty-three mission churches, eighteen are self-supporting. While total native contribution was \$7,964, the appropriations from the foreign boards were \$4,300.

Secretary Strong in his "Closing Experiences of Deputation in Natal," says:

The natives are very independent in their ideas and wishes. They desire to

be recognized by the government as the "African Congregational Church," and expect and almost demand that the mission secure for them this recognition. This they do not seem to comprehend can not be done, except in the way of commending the organization and securing for it such rights as the government will dole out. But the African Congregational Church aches to conduct independent work, which shall be under their own control and known as theirs with no other hands upon it, and they do not wish any white missionary to be located at Pretoria, where one of their number began what work there is.*

Would to God that foreign governments could see the greater advantage to natives learning the "alphabet of liberty," not from England, Germany, Italy, France, or Belgium, but from the New Testament. In the name of the New Testament Christianity which encourages the local self-government of churches, we appeal to Christendom to come and help us win Africa to Christ. Let us realize the importance of the fact that in British South Africa, south of the Zambesi, the whites number, according to the last census, 1,135,016, and the natives, 5,198,175. The method of the politician is to "divide and govern"; the method of Christ is to unify and govern. The politician is eager to annex territories; Christ is eager to annex hearts. White supremacy or Christ supremacy, which? Shall the white man's accursed thirst for land and gold be an obstacle to the regeneration of Africa? Every wrong done by the more advanced to the less advanced nation creates one more barrier to the progress of Christianity. It was therefore needful for Christ to say to his disciples, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

The Christian religion is not an abstraction. It is life. It is founded on love. The native rightly or wrongly calls Christianity the white man's religion, because it was brought to him by the white man.

The failure of the white man to live Christ is the failure of Christianity to impress itself permanently on the native mind. The wrong treatment of the Negro, Chinaman, Japanese, or Filipino in Christian America affects their Christianity here and in their ancestral homes. Christianity is on trial. Not only men, but religions must also be tested by their fruits. Our plea is for the humane treatment of less developed nations by Christian communities and authorities. In this twentieth century, one part of the world easily learns of the doings of the other part. Nothing to-day is hid. Every act of social and political injustice dealt by the white man to the Chinese, Japanese, Negro, Filipino, or Cuban in the United States, is known and resented by their brothers in China, Japan, Africa, Philippine Islands, and Cuba. One of the quickest and best ways to reach these different peoples in foreign lands is to treat them in a Christ-like manner here at our doors. Each one of them is already a missionary for good or evil. "Forasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," says Christ.

In the study of the problems of Christian missions among less developed peoples, we may summarize as follows:

1. There are no peoples that are superior or inferior for all time.
2. The work of uplifting must be gradual, to be lasting.
3. Race individuality and race consciousness must be encouraged.
4. The self-supporting and independent Christian church must be the ultimate goal of Christian endeavor.
5. The white man needs more of the Christ spirit in his dealings with other peoples at home and abroad. The civilized heathen, because of his greater opportunity, is more dangerous to Christianity and true development than the uncivilized.

* *Missionary Herald*, page 8, October, 1903.

THE POWER OF THE GOSPEL IN UGANDA*

BY THE RIGHT REV. A. R. TUCKER, D.D., BISHOP OF UGANDA

The Gospel of our Lord and Savior Jesus Christ is not an effete Gospel; it is not played out; the cross of Christ has not lost its ancient power; the preaching of Christ crucified is still the power of God unto salvation to every one that believeth. The testimony that I am able to offer may not be untimely in a day like this, a day of rebuke and of blasphemy, when even intelligent men are not ashamed to preach as a gospel the doctrine of the powerlessness of God. It has been well said, I think by Augustine, that if you would rightly understand the power of the Most High you must see it in conflict with the power of darkness.

Five and twenty years ago Uganda was literally one of the dark places of the earth, one of the very habitations of cruelty. Blood flowed like water; human victims without number were offered up for the propitiation of evil spirits. It is told to-day in Uganda how that at the death of Suna, the father of Mtesa, more than 2,000 human beings were slaughtered—in a moment, as it were, hurried into eternity; this slaughter of human beings at the death of the king had been the custom of the country from time immemorial. A generation passed by, and Mtesa was gathered to his fathers, but not a single human life was sacrificed at his death. And why was that? There was no strong arm of the British Government to step in and stay the hand of the executioner. No; but Christianity had entered the land, and altho it was represented by but two lonely missionaries, yet the power of the Gospel as proclaimed by their lips was sufficient to sweep away the custom of ages and to secure for thousands the priceless gift of life. For this purpose was the Son of God manifested, that He might destroy the works of the devil."

Mackay tells us that Mtesa mainly tells us that Mtesa the king maintained a force of some 6,000 men

whose sole work was to raid the surrounding countries in order to get slaves for sale to Arabs. The price of a man or woman was a single muzzle-loader; of a boy or a girl, a hundred gun-caps, a red cloth, or a small measure of powder. And for those who were thus bartered there was a long and weary journey of something like 1,000 miles to the coast, in the course of which perhaps two-thirds of the company perished by the way. And then for those who survived there was the long-drawn-out agony of a miserable existence on the plantations of Pemba or Zanzibar.

Once more. In 1892 there was trouble in Uganda. A runaway slave had taken refuge with a Christian chief. A demand was made by his Mohammedan owner for surrender. It was refused, and in their trouble the chiefs came to me and asked what was to be done. I inquired as to their law, "Does it recognize slavery?" "Yes," was the answer. "Then," I said, "it seems to me you have no alternative; the slave should be given up. But if you think the law a bad one, I should advise you to get it altered." I then explained to them what I felt to be the teaching of the Gospel of Christ upon the subject, and after prayer they went away. Ten days later they came back to me with a paper, on which was inscribed the following declaration: "We, the great chiefs of Uganda, desire to adopt the good custom of freedom, and to abolish slavery absolutely. We hereby agree to untie and to release completely all of our slaves. Here are our names as chiefs." Then followed the names of forty of the great chiefs of Uganda, headed by that of the prime minister, Apolo Kagwa, upon whom his majesty the king last year conferred the well-deserved honor of a knighthood of the Order of St. Michael and St. George. The power of the Gospel of Christ is brought to

* An address delivered in St. Michael's Church, Cornhill, E. C., on December 19, 1906, and published in *The Church Missionary Review*, London.

bear upon the vile institution of slavery, and lo! it crumbles into the very dust. "For this purpose was the Son of God manifested, that He might destroy the works of the devil."

But I pass on. In 1890 the call came to me to go out and take up the work that had fallen from the hands of my predecessors, bishops Hannington and Parker. After a journey of some five months from the east coast, a journey that can now be accomplished in four days, owing to the construction of the railway, I found myself in Uganda. There were there at that time but two hundred baptized Christians to greet me. Now that little band had grown to a mighty host of over 60,000 through the preaching of the Gospel. In that day there were but some sixty or seventy communicants; now some 16,000 men and women are numbered within the inner circle of the Church, and upon every one of them I have laid hands in confirmation. And, as I think of it, the vision of one and another rises up before me, living evidences and tokens of the old-time cruelty. Here is a man without lips, without nostrils, without ears, mutilated in the old days. Here is one led of another, blind, his eyes put out in the old days by order of the king. And there, kneeling at the Table of the Lord, is one who can only take the consecrated bread between the stumps of his two arms—the hands cut off in the old days by order of the king. Could any facts speak more eloquently of the great change that has come over Uganda in the last fifteen or sixteen years? Then there were but some four or five men engaged in the work of teaching their fellow countrymen the truths which they themselves had received. Now between 2,000 and 3,000 men and women are engaged in the work of evangelizing, not only their own country but the regions beyond, and every one of these evangelists and thirty-two native clergy are maintained entirely by the native church. Then there was but one single place of worship in the land. Now in more than 2,000 churches, from the little country

church which will accommodate thirty or forty worshipers, to the Great Cathedral Church on Namirembe Hill, which will hold 4,000 or 5,000 souls, and where ordinarily a congregation of 3,000 assembles, there is daily worship of the one, true and living God. Then there was but a little handful of children under instruction. Now some 420,000 are gathered in our elementary schools and receive the rudiments of education. And all the work of the native church, the schools, churches, every kind of work, and the native ministry, are maintained entirely from native sources!

All these facts and figures will give you some idea of that wonderful change which in the last fifteen or sixteen years has come over the country of Uganda. As one travels through the length and breadth of the land, as one climbs those beautiful hills and descends into those lovely valleys, there is one word continually ringing in one's ears. It is the word of my text to-day. And this is not simply because one realizes what a great change has come over the country, but because one also is convinced that it is a change that could only have been wrought by the power of the Gospel of Christ. In no other way can we account for the phenomena with which we are there face to face. It is a remarkable fact, and one which has not, I think, received the attention it deserves, that last year in Uganda no fewer than 9,100 souls were baptized into the Church, and that during the last five years there have been 35,000 such baptisms. "Ah," some one says, "it is a case of being in the fashion. Some man of consequence leads the way, and all the rest follow like a flock of sheep." My brothers, let us not forget that in Uganda it was the men of consequence, the king and the chiefs, who strove their very utmost to stamp out Christianity, and failed, and failed miserably. "For this purpose was the Son of God manifested, that He might destroy the works of the devil."

Let me give one other instance of the power of the Gospel to touch men's

hearts and lives. Some seven years ago an attempt was made to enter that long-closed country of Ankole, on the west of Uganda. All previous attempts had failed. Previous to making this one I arranged for prayer to be offered at two hundred centers throughout Uganda on the eve of St. Andrew's Day, in connection with the Day of Intercession throughout the Christian world. After a fortnight's journey it so happened that Doctor Cook and I found ourselves outside the capital of Ankole. We gathered our Christian followers together and offered prayer at the Throne of Grace, asking for blessing on the entry into the capital on the morrow. The morrow came, and we made our entry, and the king and his chiefs and a great host of savage followers came down to greet us. It was a strange sight. There was the king and his chiefs, and these savage followers of his, with their greased bodies and weird head-dresses, with shields in their hands and spears stuck in the ground in front of them; and there at the back were the medicine-men of the country, the greatest power in Ankole, in all their hideous guise as servants of the devil. I explained to the king why we had come, that we were messengers of the Most High, and that we craved permission to teach him and his people what we believed to be the way of salvation.

For three days the arguments went forward, and the conflict—for it was nothing less—was waged between ourselves and those medicine-men who were at the back of the king. I do not know that in the whole course of my missionary experience I have ever had such a sense of conflict upon me as during those three days. But gradually the opposition died down, and at the end of the third day the victory was won and permission was given to us to teach and preach and to leave our evangelists in the country. We left two noble-hearted men behind us, and went on our way, and then we waited anxiously for tidings. First of all came the news that one and another was under instructions, then that the

king was being taught, then that the prime minister, then other chiefs, and so on.

Months passed by, and then glorious tidings came. One day the king and several of his chiefs came to the evangelist and said: "Now, after all that you have told us of Jesus Christ and His salvation, we want to tell you that we do not believe in these charms of ours any more. Here they are, take them."

"No," said the evangelist, "if you do not believe in them, destroy them before your people. If we take them your people will say we are going to use them for our own benefit."

The king ordered a fire to be made in front of his enclosure, and then in the broad light of day and in the face of all his people he came and cast his treasured charms into the fire and destroyed them, and then the prime minister and others did the same, and all day long, I am told, that fire was kept burning, and all day long the people came and cast their charms into the fire. "For this purpose was the Son of God manifested, that He might destroy the works of the devil." Since then the king and his prime minister and a large number of others have been baptized, and on the last occasion when I was in Uganda I laid hands in confirmation on the king and many of that old-time savage horde in the presence of a congregation of some seven hundred gathered in a church built by the native Christians themselves.

In Uganda, as elsewhere, men who once lived lives of debauchery and sin, stand before us with their fetters broken and themselves freed; something of the character of Christ is seen in them, something of His compassion, pity and love. This, not as the result of contact with so-called civilization, but is wrought by the touch of the Most High, by a supernatural power that has changed the whole current of their lives, transforming, purifying, and sanctifying even the most degraded of Satan's slaves and making them to be living monuments of the grace and power of the eternal God.

EDITORIALS

PEACE MOVEMENTS

There is certainly a very widespread movement in the direction of the pacific arbitration of all international difficulties and controversies. To this movement several marked influences are tributary and contributory: First, the awful destructiveness of war, which, as Jean de Bloch, the Polish writer, demonstrated in his book, is now becoming so disastrous and costly that any nation that engages in it risks bankruptcy on the one hand and practical annihilation on the other. It may be that Divine Providence has permitted the invention and discovery of the most destructive agents and weapons in order to make war impossible, or at least impracticable. A second cause contributing to peaceful settlement is the growing civilization of the world—implying the diffusion of more intelligence, mutual contact between nations with corresponding growth of friendly relations which make warlike measures mutually repulsive. And again, growing commercial interchange forbids, even on grounds of policy, the unnecessary array of different peoples in desperate antagonism. Besides all these there are examples of the happy avoidance of conflict and the actual settlement of differences through arbitration. Nor can it be denied that one of the natural indirect results of the diffusion of the Gospel is the modification of human ideas and habits, in the spread of the Christian conception of human brotherhood and charity. It is obvious that the foremost nations of the world are also the most enlightened, Christian and peaceful—those that most avoid aggressive wars, that are most reasonable in the adjustment of matters calculated to engender strife. It is becoming, in the eyes of all the most advanced peoples, rather a mark of weakness and lack of self-control when a nation takes offense easily, is sensitive to injury, impetuous in rushing into conflict and prone to self-avenging. We can not but think the fighting age

is the age of national adolescence and not of maturity—the age of barbarism and not of civilization—the age of darkness and not of light.

ASPIRATIONS FOR AFRICA

Cecil Rhodes expressed his plan for the Dark Continent when he said, "*Let us paint Africa red!*" He would have had that which fifty years ago was little more than a black shadow on the map of the world, stand out in brilliant and glowing, if not dazzling, color, the cynosure of all eyes. Surely the children of light may take a noble motto from the children of this world. Let us paint Africa red, with the color of the blood—the crimson of the Cross—the sacred hue of Redemption; and, if it costs us, literally, blood to do it, let us not hesitate! We may thus be "filling up that which is behind of the sufferings of Christ in our flesh, for His body's sake, which is the Church."

In God's eyes Africa has already been "painted red" with the blood of *her own children*. The enslaving of her millions has cost, on an average, *three* lives for every exported slave that has found his way to a land of bondage. How all this blood must cry to heaven from the ground, like Abel's! Let us hasten, even if need be at the price of our own blood, to redeem Africa—perchance the blood of self-sacrifice may also cry to heaven, not for vengeance, but for mercy. Oh, that it might by its sacred appeal drown that other voice of slaughtered millions!

THE POWER OF SELF-SACRIFICE

In striking contrast to this, readers of the biography of Robert Moffat will remember the story of the South African chief who, with a dozen followers, once threatened the noble missionary's life with poised spears, ready on the spot to pierce his body. Moffat was at the time engaged in repairing his wagon, and his dear wife, babe in arms, stood near watching the movements of their foes. She heard her

heroic husband, in a singular tone, defy them to do their worst, actually dropping his tools and baring his breast to their blows! With undaunted calmness he said: "Your threats are vain. We have come to bless you and here we stay. If you are bound to be rid of us, do what you will. But our hearts are with you and we shall stay with you till we are killed. Now spear me, if you will, and when you have slain me, others like me will come to take up the work." Down dropt the spears, and the chief said to his attendants, "These missionaries are so fearless of death, they must have ten lives: there must be another life beyond!" From that time opposition was turned into co-operation. There is but one way to "overcome"—it is "as *He* overcame" who is set down with his Father upon His throne.

NATIVE MEDICAL TREATMENT

Those who have any doubt as to the need and merciful mission of the Christian doctor in heathen lands should read the following extract from the letter of Mr. Scouten, writing from near Kambui, East Central Africa. It is an account of a native medicine man, trying to cure a lad and girl of malarial fever. The writer *saw* what he recounts:

"A hole was dug, in which were placed large banana leaves, to form a receptacle for the concoction. The hole was filled with water, part of it first being poured out on the ground beside the patients. Then the doctor took part of the intestines of a sheep, and rubbed a little of the filth from them on the foreheads and palms of the sick, and on their relatives. Then he prepared his decoction. From gourds which he carried, he poured out colored powders and mixed them up in his improvised bucket. He seated the patients close to him, and then tied them together with a small vine around the foot of each.

"The most important item in the

treatment was now produced,—the stomach of the sheep which had been killed for the occasion, the flesh meanwhile roasting at a little distance, to be eaten by the medicine-man when he had finished. Through a hole, made in the side of the stomach, the patients were made to suck out its fluid contents, after which the remainder was emptied out into the hole, and completed the ingredients of the decoction.

"The doctor then took a bunch of herbs, tied together at one end, in each hand, and dipping this swab into the mixture, put it to the mouth of the patients, the young man and the girl, simultaneously, at the same time reciting in a sing-song tone of voice, 'By this I take away all the evil effects of whatever is troubling you, the attacks of evil spirits, whatever poison you may have eaten, whatever harm has been inflicted upon you by blacksmiths (supposed to be gifted with superhuman power), whatever of evil has come to you in the path, whatever distress has been brought upon you through your friends, whatever has been inflicted upon you by your enemies, and all the diseases with which God has afflicted you.' This and a lot more the old doctor thrice repeats, all the time dipping out to the long-suffering patients this horrible concoction, first with the bunch of herbs and then with the foot of a kid or some other small animal, and afterward with a brush of herbs dipt in the mixture, sprinkling the ground all around them and then brushing them down, from head to foot, and when he had finished, shaking the brush out at a little distance with the words (referring to the various ills from which he was relieving them), 'Those are they.'

"The final act in the ceremony was to anoint the nose and thumbs and great toes of the man, and some other spots on the body of the girl, with some kind of white paint. They were then released and told to go and get well. Both patients were next day in a dying condition."

THE RIGA ATROCITIES

The disclosures made in the Duma April 23 pass not only description but imagination, as to the extremes of cruelty, which surpass the deeds of the Dark Ages and remind us more of Dante's "Inferno" than anything else. In fact they defy reproduction in print, and if the half of these disclosures are true to facts there is an "unspeakable" Russian as well as Turk, and even the Belgian King almost becomes respectable in his Kongo horrors, in comparison.

It appears that the prisons of Riga and other Baltic towns have been turned into torture chambers. Political prisoners have been not only shot without mercy and without trial, but subjected to prolonged and refined cruelty. Young and old, of either sex and rank, have been left to the mercy of human fiends, and coolly and ingeniously tortured by responsible parties *appointed to direct* the infliction of these pains and penalties, empowered by the governor to torture or kill at discretion. It is affirmed that the ministers of state *admitted* in the Duma that these charges are true! And the "minister of the interior" has ordered inquiry into the matter and prosecution of the guilty.

M. Pergameat, in a detailed report, described the various outrages and tortures for which the police and prison authorities are to be held responsible, and that report constitutes an appalling arraignment of these officials, charging them with pursuing this fiendish method to extract confessions from suspected parties. It is alleged that India-rubber flails have been used on their backs until the flesh was torn from the bones; that the hair and nails were torn out; that salt was rubbed into the wounds, legs cut off and backs broken and chest bones crushed in this "Museum of Riga!" Prisoners are packed in the prisons awaiting trial for months in a half-starved condition. These are but a few of the details that are too revolting to be spread upon the pages of a decent periodical. The half can not be told—and all this is possi-

ble, not in cannibal islands, or among the lowest pagans, but where "Christian civilization" is supposed to diffuse its benign beams! It seems as tho the intenser the light that shines in this world, the more terrible and horrible the enormities which it reveals. It was stated at the anniversary of the *Regions Beyond Missionary Union* in Exeter Hall, April 21, that 100,000 lives are annually sacrificed by the administration of the Kongo *Free(?)* State as the price of the "red rubber" trade; and that, since the State was constituted in 1884, *three million* natives have been maimed and butchered! And yet we have been told of a theological professor who taught his class of ministerial students that "we are *now* in the millenium!" Surely we must turn our attention from the worst pagans and go to preach the Gospel of love to "Christian nations!"

BARON WOLDEMAR ÜXKÜLL

The famous converted Russian nobleman who has been visiting America, told of his first prayer in October, 1890, when in the night—the twofold night, liberal and spiritual—he began "feeling after God," when as yet he had not emerged from the shadows of agnosticism. "O God, if you are there above, then show me the truth. I do not know if you are there, or hear me, but, if you do then make yourself and the truth known to me." Then he went on reading John's Gospel narrative, and suddenly "a light shined" in the prison of his soul. The book was lit up and so were his eyes. He *saw* as never before and saw what he never had seen before. The Lord Jesus became beautiful and lovely and divine in his eyes—he saw the testimony to Him which the Scriptures bear (John v. 29) as the Son of God, and how precious His life and blood were as the price of man's ransom and redemption. He read on, till he saw that Christ "bore man's sins in His own body on the tree"—and if so, he said, "MINE ALSO," and with those two words—MINE ALSO—the new life began. Since then, he says, he has been

having "*honeymoons with Jesus*," and goes about building chapels in Russia for the poor peasants to worship God, and find the Lord Jesus as their Savior, too—and spend life as one long honeymoon in His blessed companionship.

CHURCH MISSIONARY SOCIETY

The anniversary on April 30, at Exeter Hall, was a great occasion. The income for the year has been nearly £400,000 (£393,603), but even this can not keep pace with the work and an adverse balance of over £21,000 is reported. This noble society, the foremost of all missionary organizations, has for twenty years followed the policy of accepting and sending out *all evidently prepared candidates*; and while there has been the most marked blessing and a wide expansion of work, the churches for seven years past have not come up to the standard of the society's aggressive operations, and now *some modification of this policy of faith* seems to many supporters demanded. The question on the part of the leaders is whether such a backward step is not dishonoring to God!

At 534 stations, 1,389 workers and 384 native clergy and 8,152 teachers are engaged, with over 93,000 communicants and nearly four times as many adherents.

Besides these statistics the whole report bristles with encouraging facts. Among the year's events in India is the public baptism of a Hindu merchant before three hundred high caste neighbors; of a Moslem of high family at Calcutta; of a distinguished holy man, ten years in the army, and a convert at the great Allahabad *Mela*; and of a chief Sikh before a great gathering of Sikhs and Moslems. Yet there are districts of 10,000,000 with only *two* missionaries.

Bishop Tucker asks twenty-five more workers in three years to lead the Baganda in evangelization. *Three* of four kings in the outlying districts have been baptized, and over 4,000 adults. The son of Hannington's murderer has been baptized by Hanning-

ton's son! In Persia at every station and in every department God's power is seen! Surely this is no time to call a halt! The eloquent Dean of Norwich closed the memorable meeting with a loud trumpet call for the truer realization of Christian duty in the great matter of missionary enterprise and world-wide evangelism.

LIVINGSTONE SOUVENIRS

We have received from the Livingstone Mission a very few souvenirs made from the Livingstone Tree in Central Africa, under which the heart of the great missionary was buried by native Christians who carried his body to the coast. The progress of decay made it advisable to cut this tree down and replace it by a monument. Some of the wood has been made into neat little souvenirs which we can offer to our readers, as long as they last, at the following prices:

Large blocks for paper-weights, with silver heart inscribed, at \$4.00 each.

Small blocks with silver heart and inscription, at \$2.00 each.

Small paper-cutters, at \$1.00 each.

The money received from the sale of these articles is devoted to the building of a memorial church to David Livingstone at Chitambo, Central Africa. Those who desire these unique mementos will need to send in their orders immediately.

DR. JOHN G. PATON

The face of this veteran missionary was itself an inspiration to the beholder and a revelation of the triumphs of the grace of God in the man. Once when Principal Story was introducing him to an audience, he casually remarked that much of Doctor Paton's life had been spent among savages and cannibals, and many a time he had been in danger of being killed and eaten, but had escaped unscathed. "But," added Principal Story, "I do not wonder, for had I been one of those cannibals, one look at that benignant face would have been enough to make me a vegetarian for the rest of my days!"

GENERAL MISSIONARY INTELLIGENCE

AFRICA

Lord Cromer's Resignation

Friends of missions can not but be interested in the retirement of Lord Cromer, under whose administration Egypt has enjoyed such prosperity. While the responsibilities of his office led him to favor Moslems on the ground that Egypt is a Mohammedan country, he has many times taken an opportunity to show that he appreciated highly the work done there by "the American Mission." In making the announcement of Lord Cromer's resignation, Sir Edward Grey, foreign secretary, said that it signified no change of policy. Sir Eldon Gorst, long connected with the administration of affairs in Egypt, has been announced as his successor and it is not expected that he will use his influence any more strongly to advance Christianity.

Lord Cromer, British agent and consul-general, has earned his unofficial title of "Maker of Egypt." Tho that country is nominally a semisovereign state under the suzerainty of Turkey, it is practically British territory and Lord Cromer has been its real ruler since 1883. When he went there the administration was corrupt, industries and trade were in a bad condition, the peasantry a crowd of hopelessly poor serfs, and the Khedive the victim of intriguing court cliques. The work was hard and apparently thankless and the prospects dark for a few years, but he regenerated the country. His title is one of the honors given in recognition of his work. Till 1892 he was Sir Evelyn Baring, but was created baron in that year, viscount in 1898 and earl in 1901.—*United Presbyterian*.

The Weakness of Morocco

The Moorish Government is weak, but rebels and rebellions in Morocco are not animated by any principles of liberty, or desires for reform, and were they successful, would produce no change but a change of despots.

George C. Reed of Mequinez writes under date of February 21:

The most probable source of change and upheaval lies in foreign interference, and the late Algeciras Conference seems to have limited that to courses that may prove helpful. One can conjecture all sorts of possible dangers from an inflamed and fanatical people on fire to resist the aggressions of the "Infidels," but it is a comfort to know that God is still the ruler of the nations, and He allots to them their times and places as He sees fit, and to further His purposes. May God overrule the political matters of Morocco so that the door for the Gospel may not be closed, but rather opened wider.

Sudan Mission Station Burned

Many friends will learn with sympathy that on January 20 the head station of the Sudan United Mission (Wase) was destroyed by fire. Mr. Frank Aust says that tho every possible effort was put forth to save property and goods, the missionaries lost most of their possessions. Stores, furniture, tools, medicines, surgical instruments, books, stationery, and other belongings were destroyed.

More Roman Catholic missionaries have arrived and the question is: "Shall Mohammedanism, Roman Catholicism, Paganism, fires, or fever prove too much for those who swear allegiance to the Cross?" Mr. Aust answers: "No! Rather under the stress exerted by the increase of these terrible realities we should show that we are not dependent upon a link in a chain, but upon the everlasting arm of God."

Moslem Converts in Algeria

Work has been carried on for the past twenty years among the Kabyles by the French (Wesleyan) Protestant Mission. The Kabyles belong to the old inhabitants of Algeria, being related to the Tuareg, Berber, and other North African races. With many more, they were conquered by the Arabs, and compelled to accept Mohammed as the prophet of God.

The difficulty of Christian work

among Moslems was evident during the first seventeen years of constant and prayerful labor. A great change manifested itself about three years ago, and since then the power of God has been witnessed among the people. Among other cases, two orphan girls, the daughters of the marabout (a Mohammedan priest), have accepted Christ, and are living an out and out consecrated life. A man who publicly confest himself a thief, is now a humble disciple of the Lord Jesus Christ. Another, who was so violent as to be feared and hated by all who knew him, is now a peaceable and lovable man, and the great change in his life has drawn others to the Savior.

The Christian Church has failed in its duty toward followers of the false prophet, even in comparison with what has been done among the heathen. The present time is specially favorable for going forward. Islam seems to be awaking, and opportunities for preaching are presented as never before. The people appear to be feeling the need of something more than the formalism of their present faith.

The German East Africa Mission

The latest reports from the stations of this active society which limits its activity to German East Africa contain both good and sad news. In almost every station the number of inquirers is increasing and many baptisms are being reported. The services are well attended and the natives listen most attentively to the Gospel. New congregations are being founded and old ones are growing stronger, and the schools are better attended than ever before. But Islam is making progress and the fight with that most active enemy of Christianity must be waged. From Tanga another difficulty is reported—that of mixt marriages. Christian girls are few in number and Christian native men frequently marry heathen or Mohammedan girls. It is remarkable that these girls almost always insist upon the marriage being celebrated after the heathen or Mo-

hammedan manner, and, pitiful to report, most frequently they gain their point, and Christianity suffers.

German Baptists in Kamerun

The annual report of the German Baptist Missionary Society, just published, shows that the field of the Society in Kamerun, German West Africa, has now 22 German missionary agents, assisted by 45 native helpers, in 5 stations and 43 out-stations. The 32 schools were attended by 1,325 children in 1906, while 113 pupils were found in the missionary boarding-school. In the ten Sunday-schools 727 native youths were enrolled. There were 447 inquirers in 1906, while 328 heathen were baptized, and the number of communicants has increased to 1,306. The income of the Society for 1906 was nearly \$24,000 from all sources, of which amount some \$4,000 were contributed by American friends of the cause (Mennonites and others).

Missions in South Africa

Rev. Andrew Murray has recently published a book upon this theme. In it he describes each of the missions, taking them up according to the dates of their foundation, and giving a short history of each.

The table of results shows that there are 732 ordained and 69 unordained white missionaries, 700 white helpers, 202 ordained native pastors and missionaries, 8,984 native helpers, 255,455 members, 149,491 communicants, 222,888 adherents, and 161,104 scholars in mission schools. There are no less than 30 different missions at work in South Africa (17 denominational and 13 undenominational), and missionaries belonging to at least 12 different nationalities, a fact which accounts for some of the peculiar problems of South African missions. In Cape Colony the native and colored Christians already outnumber the whites, tho even in Cape Colony there are still more than 1,000,000 heathen.

Chinese in South Africa

For the Chinese employed in the Rand mines, the South African Compounds and Interior Mission carries on a helpful work. A recent report descriptive of the Chinamen's doings on the Day of Rest says:

There are over 60,000 of them enjoying the God-sent Sabbath. One wonders how many of these children of the Orient have the faintest conception of the European people's religion that gives them this one blessed day of surcease from labor. Not many, for behold, are they not heathen?

Yet there are a faithful few who spend the Sabbath in prayer and praise. There are no church bells to send their music over the great plains and call worshippers to prayer; only the roar of the stamps breaks the silence.

But another sound comes to disturb that steady rhythm—faint and vaguely suggestive of other lands. Draw nearer to this little corrugated iron building, and the sound of the stamps appears to die away completely as the strains of the old familiar hymn, "Shall we gather at the river?" come floating out into the bright morning air. The tune is the old familiar Sankey and Moody, but the words? There is something strange. Not a single word to be picked up. Glance in at the open door, and the reason is not far to seek. Twenty or thirty neatly-dressed Chinamen are inside the little conventicle, and, with heroic perseverance, are endeavoring to adjust the old evangelist's tune to Chinese words. Each man holds a huge volume in his hands—for a hymn-book in Chinese characters is a bulky affair—and endeavors to sing! The Chinese as a race are not musical; they have the faintest notion of tune. At a dozen mines or more along the reef these little Sunday services go on, not without success. The earnest words of Christian men occasionally fall on fruitful soil.

The report gives an interesting account of a service, during which 10 Chinese were baptized by Mr. A. W. Baker, the founder and superintendent of the mission.

Progress in Uganda

In the counties of Bulemezi and Buruli 1,062 adults and 348 children were baptized last year. Two new brick churches are being built entirely by the Baganda and paid for by special funds. The subscriptions for religious purposes show a satisfactory advance from just under Rs. 900 in the previous year to Rs. 1,606. There

are over 6,500 children under instruction. The whole of this great district, 100 miles in length and containing some 100,000 people, is ministered to by the Rev. R. H. Leakey, Mr. T. Owrid, Misses Thomsett and Brown, and four Baganda clergymen. There are also 564 Baganda lay teachers.

A Decade of Medical Missions

The first mission-hospital in Mengo—a reed house thatched with grass, with accommodation for 12 in-patients—was opened by Dr. A. R. Cook in 1897, a few months after his arrival in the mission. This was superseded in 1900 by a much larger building of wattle and daub, designed for 50 beds, opened by Sir Harry Johnston. On November 28, 1902, this building was struck by lightning and burned to the ground. On the second anniversary of its destruction a new hospital, built of bricks made by the Baganda, was opened by Mr. Geo. Wilson, C.B., the acting-commissioner. During last year a children's ward of 9 cots was added, and a second obstetric ward of 6 beds is almost ready for occupation. Large as it is, the hospital gives signs of being overcrowded. As an illustration of the growth of the work during the decade, Doctor Cook, writing on January 20, gives the following comparative statistics:

	1897	1901	1906
No. of beds	12	75	120
In-patients	141	1,070	1,801
Out-patients	16,053	53,043	95,582
Operations	277	368	622

A Railway Mission in Africa

A missionary society has been formed in England, with the object of carrying the Gospel, not only to the black races but also to the many thousands of white men now employed in the colossal transcontinental railroad which is fast threading the Dark Continent from Cape Town up for thousands of miles to the Great Lakes, and thence down the Nile to Cairo and the Pyramids. On the various sections of this vast undertaking there are immense gangs of African laborers superintended by white men. These

workers are, in some cases, 700 miles from civilization, church or chapel.

In the Eastern Province of Cape Colony, the Rev. P. B. Simeon worked single-handed for three years in the Grahamstown region, along 1,500 miles of railroad, covering the entire distance once every three months by goods-train, railroad trolley, or afoot. Recognizing the value of Mr. Simeon's work, the Government of Cape Colony presented him with an old railroad coach, which they fitted up as a kind of combination mission-room and traveling dwelling-house. A station was established in the wilds of Rhodesia, in the form of a small hut, to which these Gospel pioneers—who then numbered six—could return occasionally for rest and refreshment.

The South African Coach Mission has now refuge-houses for its traveling workers in Johannesburg and Bulawayo, and others in Rhodesia and savage Uganda. The staff numbers twelve pastors, three deacons, six laymen, seven native catechists, and four or five volunteer women, some of whom are devoting themselves to the women and girls, and others to nursing.

AMERICA

An Old-time Missionary Appeal

Secretary Cornelius Patton, of the American Board, calls attention to the fact that a manuscript has recently been found, written in 1817 or thereabout, by Dr. Gordon Hall of India, one of the original missionaries sent out by the Board, bearing this title:

THE CONVERSION OF THE WORLD or

The claims of 600,000,000 of the human race who are destitute of the Gospel,
and

The ability of the churches within thirty years to satisfy their claims and still live in the possession of their ease, their comforts, and increase of their abundance.

He puts the population of the non-Christian world at 600,000,000 souls, divided as follows: Asia, 498,000,000; Africa, 47,000,000; Europe, 3,000,000; America, 52,000,000. He figured that

there were needed 30,000 missionaries to evangelize this multitude, which would be one missionary to 20,000 souls. He gives a careful estimate of the foreign missionaries then at work from all lands, and places the total at 214. In considering the possibility of the churches of America undertaking their share in the work of complete evangelization, he estimates that there are 4,000 churches in America, and he believed they were able to provide the men and the means. The money should come through greater frugality in living and increased self-denial in giving. He considers that \$2,400,000 is not too much to expect from the churches, and that this sum would be adequate for the purpose. Every aspect of this question is discussed, including the obtaining of and educating the needed men. A significant passage is one in which the author forecasts modern conditions by arguing that wealthy persons would come forward and individually become responsible for the equipping and sending of young men to the mission field.

Summer Schools and Missionary Conferences

The Christian is never "off duty." Rest is needed rather than idleness and the flag of allegiance is never furled or the ear deaf to the bugle call of our Captain.

It is a happy combination to unite recreation and change of environment with spiritual uplift and inspiration for more efficient service. The number of summer gatherings for religious conference is increasing and many find in them the Christian fellowship and stimulus needed to prepare them for more efficient work.

The International Missionary Union will hold its twenty-fourth annual gathering of missionaries of all evangelical missionary societies and from all lands at Clifton Springs, N. Y.,* June 5-11, 1907. Through the hospitality of the sanitarium and village,

* All inquiries for programs and further information should be addressed to the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

entertainment is provided for all foreign missionaries and for all actual appointees of the Boards. While the actual membership of the Union now numbers about 1,100 the attendance is necessarily confined to those at home on furlough or retired, with the appointees, and seldom exceeds 150. But these are a company of experts whose information is first hand and exact. Among them are often authors of note and leaders of the great forward movements of the churches.

During the coming season many other conferences will devote especial attention to the study of missions abroad and methods of work at home. The Young People's Missionary Movement, that has been doing such effective work, has arranged for the following:

Lake Geneva, Wis., June 25-July 3.

Asheville, N. C., June 28-July 7.

Whitby, Canada, July 4-12.

Silver Bay, Lake George, N. Y., July 19-28, and a special conference for Sunday-school workers at Silver Bay, July 12-18.

There will be mission study classes in charge of experienced leaders, Bible lecturers, talks from home and foreign missionaries, denominational meetings, etc. This is a fine opportunity for missionary workers, pastors, and leaders in all kinds of Christian work.

A Vacation Conference will also be held at North Adams, Massachusetts, July 6-21, under the auspices of the Seabury Society of the Protestant Episcopal Church. Rev. Dr. A. S. Lloyd is expected home from his world tour in time to speak.

Under the auspices of the Women's Boards of Foreign Missions interdenominational summer schools will be held to study the new United Study Course, "Gloria Christi," by Mrs. Lindsay.

At Northfield (East), Mass., July 23-30, fourth year. Mrs. Lindsay and Mrs. W. A. Montgomery will lecture upon the book daily.

At Chautauqua, N. Y., August 1-10, in connection with Chautauqua Assembly. Two hours daily will be devoted by Mrs. Montgomery to the study of "Gloria Christi" and to presentation of methods in conducting home soci-

eties and to addresses from missionaries.

At Winona Lake, Ind., June 26-July 1, Mrs. W. A. Montgomery will lecture daily on the mission text-book.

Missionary Themes in the Foreground

The young people of Ohio are to be congratulated on the action of the program committee of the Congregational State Association giving three and a half hours of one of its sessions to a study of the theme, "The Church and the Missionary Training of the Young." Four addresses were given by leading pastors and workers and three sectional conferences for practical discussion were held. A complete missionary exhibit was also provided.

Why should not many other state associations follow this example so worthily set by Ohio? No subject can be more important for the adult members of such a notable gathering to study.

The Y. M. C. A. Still Marching On

The gift of Mrs. Russell Sage to the Association in New York City may be deemed seriously "tainted" by some, but by means of it and similar donations by the wife of the deceased millionaire what he accumulated is being rapidly put to noblest uses. No less than \$350,000 is to be expended in the erection of a headquarters building for the International Committee. Rooms will be provided for the many departments of work. The structure will be eight stories, fire-proof, located between Fourth and Lexington Avenues and extending through from 27th to 28th Streets.

Other Gifts by Mrs. Russell Sage

Mrs. Russell Sage has given Northfield Seminary, the school for girls founded by D. L. Moody, sufficient money to erect two much-needed buildings—a chapel to cost \$100,000, and a music hall to cost \$50,000. Mr. Sage was a great admirer of Mr. Moody, and in helping the son of the great evangelist and educator enlarge

the father's work, Mrs. Sage is in full accord with the views of her honored husband.

She has also given \$150,000 to the Seaman's Friend Society, of New York City, for the building of a new home. She will also build an aged women's home in New York City, and add an annex to the Y. M. C. A., which Helen Gould built at the Brooklyn navy-yard. The Presbyterian Mission College at Beirut, Syria, has received \$75,000 from her.

Progress in Christian Endeavor

The Y. P. S. C. E. now numbers 44,500 societies in the United States (20 in Alaska), 4,301 in Canada, 133 in Mexico, 24 in Central America, 105 in South America, 287 in the West Indies, 10,130 in Great Britain, 1,119 on the Continent, 17 in Egypt, 467 in all Africa, 2,900 in Australia, 1,234 in Asia, and 1,234 in the Pacific Islands.

Proportionate Giving in Home Missions

The Congregational churches of the United States have recently adopted a plan for making a rational and equitable division of funds among the various branches of home missionary work in order to avoid rivalry and competition among the societies. On a basis of \$2,000,000 raised annually from the churches, the American Board is to receive \$860,000, the Home Missionary Society \$470,000, the American Missionary Association \$250,000, the church building \$170,000, the education \$110,000, the Sunday-school and publishing \$100,000, and ministerial aid \$40,000.

New Presbyterian Secretaries

The Board of Foreign Missions has announced the election of the Rev. Stanley White, pastor of the Hillside Presbyterian Church, of Orange, N. J., as secretary of the Board, to succeed Doctor Ellinwood, whose advanced years and feeble health have obliged him to lay aside all active work.

Mr. White is a grandson of Norman White, a former president of the American Bible Society, a grand-

nephew of William E. Dodge and the son of the Rev. Erskine N. White, D.D., secretary of the Board of Church Erection. By reason of Mr. White's deep missionary interest, his administrative ability, his sane judgment, his pastoral sympathy and his high character, he is admirably fitted for the work.

The Board of Foreign Missions has also appointed the Rev. J. M. Patterson as assistant secretary for the Home Department, to have charge of foreign mission interests in the Southwest District, in which is located the larger number of the Cumberland churches.

Mr. Patterson has for many years been a secretary in connection with the work of the Cumberland Board of Missions, and his appointment was made after consultation with the brethren of the Board and their hearty approval.

United Presbyterian Successes

Rev. C. R. Watson, Missionary Secretary of the United Presbyterian Church, is able to make this cheering report:

"A year ago we were commenting on the fact that, with 844 added to the church in Egypt on profession of faith, the highest record of accessions in a single year had been established. Yet during this year the report comes that during 1906 there were 951 added to the church in Egypt on profession of faith. A few years ago the number professing their faith in Christ in connection with our mission in India approached 1,000, then advanced to 1,100 for a single year. We wondered at these rich spiritual harvests. What shall we then say of the past year and its record of 1,309 added to the church in a single year on profession of faith? The average attendance on Sabbath services reaching 18,713 in Egypt (more than ever before), indicates a new interest in religion among thousands who have not yet accepted Christ. The graduation of the largest theological class and an advance of \$7,636 in the native

contributions to church work in Egypt tell of a new consecration of life and means to the service of Christ. On the other hand, the revival in India, greater in its power this year than a year ago, baffles estimate and description. Its convicting power, its cleansing power, its baptisms for service, its quickening visions, have been the subjects of long letters, and no statement can adequately show forth its value and its significance for the future."

Good News from Utah

A Christian worker, who has been in Utah for twelve years, recently is quoted as saying that there was more actual progress in the work during the last two years than in the preceding decade. The Baptists have been holding special services in Ogden and Salt Lake City. In Sandy the Congregationalists recently received 20 into the church. One Sunday 17 joined the Third Presbyterian Church in Salt Lake City. The First Methodist Church in the same city received since conference over 100 by letter and on probation. The Liberty Park Church received upward of 20. The First Methodist Church of Ogden has lately closed a very successful revival meeting, with more than 40 additions resulting. The Presbyterians are completing a new building for Westminster College, and expect the coming year to build a hall for girls. The Collegiate Institute will be moved to the grounds of the college.

The Laymen's Missionary Movement in Canada

"The most representative gathering of laymen ever seen in Toronto," was Mayor Coatsworth's remark of the Laymen's Missionary Dinner held on Tuesday, April 9. From start to finish the meeting was a great success and can not fail to mark an epoch in the relation of the laymen of the churches of Canada to missions at home and abroad.

The program of the meeting was a proof of the tact and shrewdness of

the business and professional men who planned it. N. W. Rowell, K.C., one of the most brilliant and eloquent of the legal profession in Toronto, the chairman of the Canadian branch of the movement, made the first address—"The Laymen's Missionary Movement, Its Origin and Aim." He made two telling points by speaking of the necessity for overtaking with Gospel teaching the enormous hosts of immigrants now pouring into Canada at a rate rapidly approaching four per cent. annually of the existing population; and of the open door now presented by China with its changed attitude to Western learning and to the sacred book of the West, the Bible.

After an address by J. Campbell White, Robert E. Speer and J. A. Macdonald, managing editor of the Toronto *Globe*, the meeting heartily endorsed the plan and object of the Laymen's Missionary Movement.

GEORGE J. BOND.

Negroes of Distinction

Junius C. Groves, of Kansas, produces 75,000 bushels of potatoes every year, the world's record. Alfred Smith received the blue ribbon at the World's Fair and first prize in England for his Oklahoma-raised cotton.

Some of the 35 patented devices of Granville T. Wood, the electrician, form part of the systems of the New York elevated railways and the Bell Telephone Company. W. Sidney Pitman drew the design for the Collis P. Huntington memorial building, the largest and finest at Tuskegee. Daniel H. Williams, M.D., of Chicago, was the first surgeon to sew up and heal a wounded human heart. Mary Church Terrill address in three languages at Berlin recently the International Association for the Advancement of Women. Edward H. Morris won his suit between Cook County and the city of Chicago, and has a law practise worth \$20,000 a year.

Messrs. Cole and Johnson have collected royalties on over 1,000,000 copies of their popular songs. Lieut.

Walter H. Loving's Filipino Band at the St. Louis Exposition was declared superior to many better-known bands. Edmonia Lewis, who sculptured "The Marriage of Hiawatha" and the San José bust of Lincoln, is living abroad; her first exhibition took place in Boston in 1865. The French Government has Henry O. Tanner's painting, "The Raising of Lazarus," on the walls of the Luxembourg.

This is a better roll of honor than a list of places filled by colored folk in political offices. The Moses of his race, Booker Taliaferro Washington, is in the prime of life.—*N. Y. Times*.

These are a few of the names among the negro race which have won distinction by achievements, and which indicate the possibilities of this race under favorable opportunities of fair competition.

A Million for Southern Negro Schools

Miss Anna T. Jeanes of Philadelphia, a Hicksite Quakeress of large means, who lives a simple life and long since established a reputation for generosity in Philadelphia, has given \$1,000,000, the income of which is to assist "Southern community, country and rural schools." Messrs. Booker T. Washington and H. B. Frissell, of Tuskegee and Hampton Institutes, have been appointed trustees with power to name a board of responsible directors. They have announced that Negroes as well as Whites will be represented on the board; and that it is impossible to express adequately the gratitude due Miss Jeanes for her course in providing ways and means for supporting a few of the best kind of rural schools in many counties in the South, which may serve as object lessons far and wide. They pledge that the fund will be used to encourage self-help, and to supplement, not supplant, money appropriated by the Southern states. Multiplication of better schools in the South will increase the demand for such teachers as mission schools can supply; on the other hand, betterment of primary and secondary educational conditions will

have its uplifting and expansive effect on institutions of higher learning among the Negroes, increasing the number of pupils. Notwithstanding such gifts as this of Miss Jeanes, and of Mr. Rockefeller to the General Educational Board, notwithstanding the increased prosperity of the South as a section, notwithstanding the new disposition of Southern political leaders to champion generous appropriations for education of the Negro, his former and long-tried friends in the North still have their duty and generosity to perform.—*The Congregationalist*.

A Baptist Exhibit at Jamestown

The Baptists of Virginia have erected a building at Jamestown in which to display in an exhibit of historical and descriptive material representing all the work of American Baptists, north and south. The Missionary Union is represented with a graphic display showing the multitudinous forms of work and the results which are being accomplished. It is possible that some of the valuable curiosities in the possession of the Union, such as Judson's precious Burman Bible, will be included in the exhibit. It is to be hoped that all Baptist societies, national and local, missionary and historical, as well as the denominational colleges and schools, will be fittingly represented. The meetings of the Southern Baptist Convention at Richmond, and the Northern Anniversaries at Washington and the sessions of the General Convention at Jamestown will bring to the exposition a great throng of Baptists. Thousands of others will visit it during the summer.

The exhibit will present the Baptist denomination and its work before the public as it never has been presented before.

Progress of the Gospel in Cuba

Wm. E. Curtis, of the Chicago *Record Herald*, writes from Havana that tho only ten years ago Protestantism had no place in Cuba, "to-

day 10 Protestant denominations have some 145 regularly established churches and 88 mission stations, with 58 buildings, costing \$168,412, in charge of 96 pastors and 67 helpers. There are 139 Sunday-schools, with 400 officers and teachers and 6,042 scholars, nearly all Cuban children. There are 44 young people's Protestant societies, with 1,325 members and 258 honorary or associate members. There are 25 parsonages, valued at \$46,500, belonging to the various Protestant organizations. The Protestants also have 21 day and boarding schools with 95 teachers, 2,477 pupils and 27 young men studying for the ministry. During the last year \$38,466 was collected as tuition fees in these various schools. The Protestants of Cuba now support two religious weekly newspapers. The total membership of all the Protestant churches in Cuba is 7,781, and 95 per cent. of them are natives converted from the Catholic population since the intervention.

Conditions in Cuba

The Rev. Pedro Rioseco, in his annual report to the American Bible Society from the agency in the West Indies says:

Cuba must undergo a moral and spiritual reconstruction before she is capable of utilizing her privileges to the best advantage, and the Bible must be an essential factor in the uplift and betterment of this people. To-day conditions on the island are anything but satisfactory. The paramount question seems to be, "Is it worth while to cultivate the fields, to raise cattle, to improve your property, when no one knows just when the next uprising will occur?" If a careful vote were taken to-day of all who own property and of those who are able to appreciate the actual situation, I do not doubt at all but that the vast majority would declare themselves in favor of having the United States Government exercise a more direct and immediate control of affairs in Cuba.

Meanwhile, the island is freer of

access than ever before to the circulation of the Bible. Colporteurs do not meet the bitter opposition that they once did, and the Bible is gradually finding its way into the most remote corners of the land. The Protestant evangelical churches are making rapid and substantial progress. We are entering upon an era of spiritual awakening that promises to be of incalculable benefit to the people. The most important events that are occurring on the island are not of a political character. They have nothing to do with the pulling down of this man or the setting up of that other. The events of the deepest significance and of the most far-reaching results are the *conversions* that are taking place as the result of the entrance of the Bible into the heart. These are the events that will have the most direct bearing upon the future history of the "Pearl of the Antilles"; and it is a more glorious work to be engaged in disseminating the Bible than it is to be building railroads, tunneling mountains, bridging rivers, or even directing the political affairs of the island.

The circulation of the Bible in Cuba for the year, in spite of the war and other untoward circumstances, has been quite encouraging. There were 17,936 volumes spread broadcast—1,229 Bibles, 3,616 Testaments, and 13,091 portions. There were three men employed constantly, and some seven or eight at various times, working a total of 972 days, traveling 8,644 miles, and visiting 194 towns and villages.

Opportunities in Mexico

Latin America presents to-day few so good opportunities for successful missionary effort as in the city of Tampico, Mexico. The government of the republic is not hostile to the Christian missionary as is the case in some other fields. The atmosphere of the city itself is singularly liberal, there being but one priest and one Roman Catholic church in a population of 20,000. And the common people, tho wretchedly immoral, are more industrious and

less ignorant than in many parts of the republic.

The population of Tampico is drawn from all parts of Mexico, the native Huastecan element perhaps predominating. These Huastecans, who are natives of the State of Vera Cruz, are among the keenest and most progressive and most liberty-loving of all the Mexican races. Some of the tribes have never acknowledged the sovereignty of the federal government, it is said. They are peaceful, industrious, truthful in the main, and "canny." It is a noticeable fact that few of even the poorest people go without shoes.

A large foreign population in Tampico undoubtedly is responsible for much of its progressiveness. In any business house transaction may be carried on in English, while French and German are spoken by many.

But the city is a veritable Sodom. Immorality is terribly prevalent. Foreigners and natives alike are given to all sorts of vice. And through all the years to the present time there has been but one small mission stemming the tide. The Associated Reformed Presbyterian Church has valiantly maintained a stand for thirty years with results that have surely justified all the expenditure of life and money that they have cost. A year ago, in the summer of 1906, I was sent here by the American Baptist Home Mission Society to found a mission. That work has prospered, tho under difficulties. Converts have been won from Romanism and a church organized, with every prospect fair for future growth and stability.

ARTHUR ST. C. SLOAN.

A Revival in Mexico City

The Rev. V. Mendoza of the Methodist Episcopal Mission writes that there has been a revival in Mexico City, not the result of a sudden impulse, but the outcome of a series of events which culminated in the Mexican pastors of the City of Mexico agreeing to begin a regular campaign to be carried on for four weeks; the services to be held for one week in

each of the four principal churches. According to this plan the first meeting was held in the Methodist Episcopal Church and in spite of a threatening storm the church was crowded. During the succeeding weeks, the meetings were presided over by the pastors of the churches in which they were held, and there was not a single meeting in which there were not some people who came for the first time and who had never before manifested a desire for their own salvation.

The meeting for parents brought to those present a deep feeling of responsibility for the souls of their children. The consecration service for the young people resulted in several conversions. More than 50 young people of both sexes, some moved even to tears, prayed with great fervency, consecrating themselves to the Lord. In the service arranged for children, the testimony given by a little girl of twelve years of age touched the hearts of all persons present.

Revivals in Mexico do not usually accomplish as large numerical results as similar campaigns in the United States or England. When two or three come to us directly from the Roman Catholic Church and we are able to retain them, it is considered that a victory has been gained. Whatever may have been the numerical results, the spiritual uplift has been mighty. The faith of many has been wonderfully increased, their convictions strengthened, and their hopes renewed; while many others who had grown lax have returned to their "first love."

A Beginning Made in Peru

In 1893 an attempt was made to plant the Gospel in Peru by the Regions Beyond Mission. A foothold was secured in 1895 in Cuzco, the capital of the Inca Empire, and in spite of the most bitter and bigoted opposition, which forms a thrilling chapter of modern missions, this strategic center has been held, as is also the city of Arequipa, known as "the

Rome of Peru." In each city there is a little church in which the simple evangel of redeeming love is proclaimed. An Inca Indian named Carlos is, as far as is known, the first Christian convert to publicly proclaim his faith in Christ by baptism. He has become an evangelizing force, and by the valuable aid of David F. Watkins, a Mexican missionary, who visited Peru, an Inca Evangelical Society has been formed at Arequipa, with Senor Forga as its head.

EUROPE

The Work of the Largest Bible Society

The British and Foreign Bible Society has on its list versions in over 400 languages. These have a circulation of nearly 6,000,000 copies per year and are priced according to the purchasing power of the poorest laborers in the various fields. In England a Bible can be bought for 6d. (On the penny Testament, the Society has already lost over £25,000.) In France, Italy and Germany the very cheapest Bible is sold for some 25 cents and copies may be had in each of the great languages of India for about the same price. In China, Korea and Japan, a Bible costs the society 50 cents (not including wages of employees), and is sold for sixpence. Expenses of distribution are often heavy, as it has cost \$300 for freight to send out \$500 worth of Bibles to some distant missions. Large supplies are sent to the American Bible Society, chiefly for the use of European immigrants. The two societies supply each other with books at the actual cost of production. The British and Foreign Society spends some \$1,000,000 per year, and receives \$500,000 for Scriptures sold; \$750,000 comes from subscriptions and churches.

Great Baptist Bequests

Under this heading a recent *London Christian* mentions the will of the late W. R. Rickett of Hampstead relating to the division of an estate valued at £216,946. Some 20 bequests to benev-

olence are named in sums of from £1,000 to £5,000, and 10 more in sums between £1,000 and £200. The will is also mentioned of Isaiah Trotter, of Gloucester, by which are left £1,000 to the British and Foreign Bible Society, £1,000 to the Baptist Missionary Society, £1,000 to Spurgeon's Orphanage, and bequests to servants. The residue of his estate he bequeathed to Spurgeon's Orphanage and Spurgeon's College.

William T. Stead as a Peacemaker

Mr. Stead proposed that a group of prominent Americans start May 1 for London, there to be joined by a similar group of Englishmen. The entire party was then to visit the different capitals, adding at each one new delegation. Then the big peace army would on June 1 arrive at The Hague to attend the first peace parliament of the world. In a statement given to the *New York World*, Mr. Stead outlined the objects of the "Peace Pilgrims." These four points are the immediate objective of any demonstration which may be set on foot in support of The Hague conference, and they might be taken as the petition of the pilgrims:

1. An arrest of the increase of armaments.
2. Governments to undertake the work of peace societies and appropriate one dollar for every thousand dollars spent for war to peace propaganda and international hospitality.
3. Refusal to call in seconds or special mediators before making war to be punished by refusing war loans and making imports contraband of war.
4. Arbitration to be made obligatory on all questions of secondary importance which do not affect honor or vital interests.

Church Union in France

The law separating church and state in France has led to the consolidation of the Protestant churches into one body. Tho these churches are few, and weak in numbers, they include men who influence public opinion, and their influence as churches may be greatly increased by their union. Their Declaration of Union presents in its first articles this simple and compre-

hensive confession of faith: "In Jesus Christ, as Son of the Living God, and Savior of men; the unique religious value of the Bible, document of the progressive revelation of God; and the high duty of churches and of believers to put into practise free investigation in harmony with the rules of the scientific method, and the reconciling of modern thought with the Gospel." The united church will be Presbyterian in its polity, with a general synod as its governing body. The exigencies of the time are reenforcing the leading of the Holy Spirit and the convictions of Christians that disciples of one Lord should act unitedly as His Church to witness to Him and to extend His kingdom.—*The Congregationalist*.

The Work of a Great German Society

The Berlin Missionary Society, founded in 1824, has laborers in two different parts of the Master's vineyard, in Africa and in China, and the reports from both are most encouraging. In East Africa the rebellion of the natives against Germany has been put down, and all laborers are busily at work mending the breaches. While it is true that during the war two of the stations of the society, Milow and Jacobi, were destroyed and the missionaries living there were driven out, that other stations were severely threatened, and that the work all over German East Africa suffered most severely, the missionaries never ceased to pray and labor during the dark days of the war. Now, after peace has been restored, there is greater readiness of the natives to hear the Gospel than there was before the war. Milow and Jacobi are being rebuilt, and the number of earnest inquirers after the truth has greatly increased in the country so lately pacified. A new school has been opened in Lupembe, which is already well attended, and the missionaries are hard at work preaching the Gospel and preparing translations of tracts and catechisms in the different languages. The missionaries among the Kondes are

preparing a translation of the whole New Testament for the printer.

The work in South Africa also is most encouraging. Grasshoppers have brought some physical suffering through the small harvest, but the progress of the Gospel is apparent. After 25 years of faithful labors among the Bawendas in Northern Transvaal the first native pastor has been ordained amid great rejoicings. Stephen Makhado, such is his name, is the son of a native chief who, years ago, threatened with death the son who believed in Christ, and has stood before his heathen brethren many years, an example of Christian faithfulness and love. It is encouraging also to hear that the native Christians are taking a most decided stand against the evil of drunkenness, which has vastly increased since the Boer War.

In China the schools are crowded and the medical mission proves of greatest value. A seminary for native teachers and preachers is in course of erection at Tsimo, while a school for Chinese girls will soon be erected in Tsingtau.

The 450th Anniversary of the Beginning of the Moravian Church

The date usually given for the beginning of the Moravian Church, or Unitas Fratrum, is March 1, 1457. Whether March 1 is correct we can not say, but there is little doubt that 1457 is the year in which the church was founded. It is therefore now 450 years old, and moreover, as a matter of historical fact, is the oldest Protestant Church in Britain. The history of these 450 years is a wonderful record, and God's guiding hand can be seen all through the vicissitudes of this ancient Church. After leading the van in the Protestant movement, it was practically exterminated, but was again raised up to lead the van in Protestant foreign missionary work, and to help in the evangelical revival in Britain. At this time we should specially remember our mission in Bohemia and Moravia, the home of

our spiritual fathers. The short article by Bishop Hamilton, D.D., shows that there is a God-given opening for Protestant teaching, but that owing to lack of funds the work is handicapped, and we can not press on as we should wish.

ASIA

Bitlis Missionaries Homeless

The recent earthquake has left homeless the people and missionaries of Bitlis, Turkey. The poor people had not recovered from the massacre, and now, oppressed by the Turk, laden with unjust taxation, suffering famine through prices four times higher than usual, they are encamped in the snow. Immediate assistance is urgently requested from Mr. W. W. Peet, of Constantinople, treasurer of the American Mission.

Those who have known of the heroic missionary and relief work of Rev. and Mrs. R. M. Cole, Miss Nellie Cole, and the Misses Charlotte and Mary Ely, will need no urging to lend a helping hand. Mr. Cole, a partial invalid from a fall received last year while on a tour to succor the refugees in the Moush region, has bravely remained at his post waiting for reinforcements before leaving for America.

The Misses Ely, graduates of Mt. Holyoke, have built a Mt. Holyoke in Bitlis amid the mountains of Kurdistan, often touring in the winter on snow-sleds among the villages where their pupils are working as teachers, Bible-readers and pastors' wives. With their buildings and industries destroyed, what shall these missionaries do with their pupils and orphans whom they have sheltered and trained? How shall they meet the refugees crowding around them?

The Bitlis station was established some 50 years ago, literally speaking, in 1859. It has in the valley in which it is situated, as a rule, but one missionary and his wife, but there were others there at this time. It is built on a rocky slope 5,000 feet above the sea and the horses are confined to

their stables in the winter which lasts many months of the year. The population of this place is of Kurds, Armenians, and Turks. The American Board has here 250 church-members, besides an industrial plant and the usual accompaniments of a mission station.

Robbers Attack a Missionary Station

The station of the German Orient Mission at Sanschbulack, on the border of Persia, was attacked by robbers (probably Kurds) during the night from February 15 to 16. The missionary, von Oertzen, was slightly wounded, while Mr. Dammann, a German student, who was investigating the language of the country and was a guest of the missionary, was killed.

Leading Facts About India

We may for convenience divide this country—in itself a little world—into three main divisions: The Himalayan, the Ganges Basin, and the South Tableland. The population may be roundly stated as 300,000,000, with some 3,000,000 in Christian communities, with 3,000 to 4,000 missionaries, 600,000 native Christians, 93 societies at work, and 300 distinct languages and dialects. It is now just 200 years since evangelical missions began under Zugenbalg and Plütschau. The population is also mainly divisible into three classes: Hindus, 207,000,000; Moslems, 63,000,000; Buddhists, 9,000,000, and 21,000,000 various other sects. The country is some 1,800 miles broad and long at its greatest measurements. While these numbers are not exact, they are accurate enough for all practical purposes, and may be the more easily borne in mind because they are almost without exception multiples of three.

Rev. Dr. Miller Retires from the Madras Christian College

After forty-five years of missionary service, the Rev. W. Miller, LL.D., C. I.E., is retiring to Scotland at the age of sixty-nine years. As a student he

stood the first of his year in the university, and on coming out to Madras speedily acquired the reputation of a teacher of rare genius. He not only taught, but he planned education with statesmanlike comprehension, and may, without exaggeration, be called the greatest educationist India has had. Scorning to compare the Free Church Institution and College with the Presidency College, he quickly, by sheer teaching power and force of character, raised it well above the government institution. He conceived the idea of a united Christian college for all the educational missions, and the Madras Christian College, first and greatest of its class, was the result. Consistently from the commencement of his career, Doctor Miller has admitted that his calling as an educational missionary is inferior to the calling of evangelical missionaries. He has rendered great services to the government, which have been worthily acknowledged; and public estimation has expressed itself in the form of the only statue erected to the honor of a missionary in India.—*The Star of India*.

Medical Missions in the Punjab

The *Punjab Mission News* gives statistics of mission hospitals and dispensaries which are startling in their size. In the C. E. Z. Medical Mission at Sukkur, Sindh, in 1906, nearly 9,000 patients were dealt with, and 643 women were visited in their own homes. In Hyderabad, Sindh, last year nearly 8,000 women and children received medical aid. In the C.M.S. hospital at Srinagar, from November 15 to January 15, there were 5,635 patients' visits; and at Amritsar in the same period 2,346 patients visited the main hospital.

A Forward Step in India

Another sign of progress in India is the policy recently adopted by the Arcot Mission of the Reformed (Dutch) Church, increasing the responsibility of native workers. Such a method secures a twofold object—that of developing the latent capabili-

ties of the Indian worker, and of hastening the work at less cost. An Indian missionary, the Rev. Meshach Peter, has been appointed in the Arcot Mission and has been placed in charge of the Wandewash field. He is allowed to carry on his missionary work in the same way as his American colleagues. This is another stage in advance in the remarkable progress of the Arcot Mission and marks a new epoch in its history.

The Nepal Mission

Mr. and Mrs. J. W. Innes Wright write that mission work has now been carried on for over nine years at Sukhia Pokhri, a small village on the Himalayas, in the Darjeeling district. This village stands at an elevation of 7,200 feet, and is within three miles of the frontier of Nepal, an independent native state containing over 3,000,000 people, among whom there are no resident missionaries, the country being closed to Europeans. The object of our mission is to reach with the Gospel the Nepalis, many of whom come to the weekly bazaar held at Sukhia Pokhri. Evangelistic meetings are held in the hall in the bazaar or when on tour, the attendance at which has exceeded 106,000. Many of these Nepalis had never before heard of Christ. All who attend the Gospel meetings receive medicine free of charge. Since the commencement medical help has been given to over 100,000, of whom considerable numbers have come long distances from the interior of Nepal. Gospels are sold and mission tours undertaken during the cold season, meetings being held and medicine given on the way.

A Hindu Woman Honored in London

It is noteworthy that the first occasion upon which an Indian Christian woman has been presented in the oriental costume, and made the Hindu salutation, took place at the recent Court. Miss Das was a pupil in the mission girls' school at Bhowanipore, and she and her parents attended the

mission church. Her father entered the London Mission College at Bhowanipore, and was there brought to Christ and baptized. He afterward graduated at Calcutta University and joined the Congregational body. He has been elected a member of the Viceroy's Legislative Council, and is deeply interested in the education and advancement of his fellow countrymen. Miss Das is studying the educational methods of training in this country, in view of the proposed erection of a large college in India for the training of female teachers. Who shall attempt to estimate the results which seem likely to flow from that conversion at Bhowanipore College?—*London Christian*.

A Correction

The March number of *THE MISSIONARY REVIEW* (p. 306) stated that "the Stuttgarter Verein has decided to establish in Tübingen a medical mission training college." This medical missionary training school is to be established in Tübingen under the supervision of six of the great German missionary societies, viz: Berlin I. and II., Basel, Moravian, Barmen, Hermannsburg, and of the Committee of the German evangelical missionary societies. The Board of Directors for the new training school is composed of representatives of the societies named above, of the Committee, and of a number of prominent friends of medical missions in Germany and Switzerland. Thus the new undertaking is of greatest importance. The school will be opened in 1908.

Chinese Belief in Demons

"The Chinese are very loath to travel after dark, not only because the roads are dangerous, but because of the greater danger of meeting with demons who have got loose from the 'infernal regions' and are seeking to catch some one to send back as their substitute. Demons 'fly in a straight line'; therefore walls are built crookedly to intercept them.

They may also be trapt like eels; so it is a common practise to hang an ordinary eel trap over the doorway of a house supposed to be visited by demons. These traps, made of bamboo, are of various lengths and sizes; but that used for demon trapping is about a foot and a half long by six inches in diameter. They are conical in shape, and so plaited that an eel or demon, having once entered, is unable to come out again. The trap is hung up, by a piece of string, immediately opposite the front door, and it is hoped that the demon in his search for the door will accidentally enter the mouth of the trap and find himself a prisoner!"

Bibles as Evangelists

In an article on the "Swedish Baptists in China," which recently appeared in *The Baptist Times*, the Rev. E. W. Burt, of the Baptist Mission, Shantung, gives a striking example of the power of God's Word to lead souls to Himself, irrespective of any human teaching: "I must tell you about some men who came from a distant village in the hills, and it is a pleasure to do so, because their conversion was due directly to the sale of Bibles by a colporteur of the British and Foreign Bible Society. Last spring they begged the missionary to visit them, and, busy as he was, he managed to go, tho from past experience far from sanguine, and fully expecting that some lawsuit or other trouble was at the bottom of their eagerness. Judge his surprise, when he arrived, to find they had built a chapel and got everything ready. Three years before they had gained possession of Bibles, and, without any human aid, had come to believe in Christ. They had for years been seeking the truth, joining secret sect after secret sect, but finding no satisfaction. One was a schoolmaster (who has since lost his school for becoming a Christian), another kept a shop, and a third was a village elder. In the afternoon these were all baptized, and we afterward sat down to the Lord's Supper."—*Bible Society Record*.

Rescue Work in Japan

A correspondent writes from a "Home" in Tokyo, of which there is much need in all parts of Japan, that there are at that home for rescued girls 20 women and girls whose ages range from six to thirty years. Even little girls have been sold into lives of sin. Three who are aged six, ten and fourteen years were rescued from an aunt who was planning to sell them, their mother being extremely poor and incompetent. They are exceptionally bright, active, and pretty little girls. All of the girls are trying to learn to be self-supporting, so as to be able to earn an honest living. They have learned to knit golf-jackets, gloves, mittens, shawls, etc., which have been sold and help a little toward the expenses. These girls also spend some hours daily in study, as their education has been neglected. There is a teacher at the home for those who are too old to attend school. Some of the younger ones attend the public school, and several have been received into mission schools as free pupils.

Converted in a Japanese Prison

Some months ago a postal card was received at the Bible House in Yokohama, of which the following is a translation:

REV. H. LOOMIS:—I am now in prison, dragging out my days in pain, shame, and sorrow; and all these are the result of a wicked heart. Now I am greatly troubled, and feel the urgent necessity of a religion that will make my heart anew, as all our life, whether good or evil, is determined by the condition of the heart. In view of this I want to study the Bible and earnestly solicit a donation of one and some commentary on the same. Please save me.

S. K.

A copy of the New Testament and some tracts were sent, and later came the following communication:

I offer you my most profound thanks for the books. The more I reflect, the more I feel that my sins are great and my heart is full of fear. I wish to become a servant of God as soon as possible by confessing my sins and leading a life of strong and true faith in Him. Please, sir, when you kneel morning and evening before God, pray for me.

While in the prison, I have determined to act according to the will of God by the help of the Holy Spirit. After I have left the prison I wish to work for Him. Please tell me more about the teachings of Christ, and give me something to feed my faith.

In a subsequent letter this man adds:

God has blest me and opened for me the way of salvation while I was in the lowest depths of sin. For this I thank Him . . . Discontentment has all gone, and peace now reigns in my heart. True joy has been given in the place of trouble and grief. Only God can give us these things. He has even promised us that as "He is perfect we shall also be perfect."

Please remember me when you pray, morning and evening. When I become free I shall see you and become a Christian.

S. K.

The Doshisha University

The spirit of hopefulness and courage has taken hold of the Doshisha and, in fact, of all Christian institutions in Japan. With Rev. Tasuku Harada as its newly-elected president, representing as he does the churches and the trustees, as well as the Young People's Society of Christian Endeavor, of whose national organization he has been president for many years, and at the same time standing for sound scholarship and Japanese leadership in all Christian work, there is much enthusiasm among all classes over his election. The theological department has 41 students, for whom there are already important places waiting and even in great need. The trustees are planning to raise funds to increase the endowment, that the school may not fall behind similar schools in the country, and so give the impression that Christians do not desire the best education or that their leaders are short cut men. Christian work in Japan to-day demands the best kind of educated leaders. Everywhere the Doshisha is known as a Christian institution, and her influence has gone out into all the earth.

ISLANDS OF THE SEA

Methodist Missions in New Pomerania

This island used to be known as New Britain. Tho the Australasian Methodist Church finds its greatest

mission field in Frigi, yet the work in New Pomerania, started in 1875, is steadily rising to importance. The number of missionaries is 11, with whom 3 native ministers and 141 native teachers are associated. The church-members number 2,591, with 845 on trial, 1,735 catechumens, and 17,199 attendants upon public worship. The native contributions last year amounted to \$6,765.

The Indian Mission in Fiji

Five years ago there were 18,000 Indians in Fiji; there are now 30,000, among whom there are three European missionaries, two missionary sisters and two Indian workers! During the year the Rev. A. E. Laphorne entered upon his duties at Navua, where he has the double task of attending to European and Indian residents. He writes hopefully of the work. At Davuilevu the Dudley Orphanage has been opened during the year, in which are already gathered 6 children, the youngest of whom when received was nine days old. A Christ-like work, which will bear precious fruit. In the Lautoka Circuit the work is one unceasing struggle with difficulties. Ten thousand heathen people and only 3 workers! What are these among so many? It is expected that early in 1907 three Catechists from India will reinforce our Indian staff in Fiji, and other workers, it is hoped, will follow until our laborers in this work will be more commensurate with the needs of the field.—*Malaysia Message*.

The Gospel Entering Sumatra and Java

It is pleasant to be informed by one who has sought out the facts in the case that in Sumatra the extremely successful propaganda of Islam, which has been going on for the last 500 years, has been brought to a standstill by energetic missionary work among pagans and Moslems. In Java are now living 18,000 who have been converted to Christianity from Mohammedanism, and the converts from Islam to Christianity amount to from 300 to 400 adults annually.

Is It Worth While?

The first missionaries to New Guinea were natives who had been trained in the London Missionary Society's Institution at Tahaa, one of the Society Islands. But they were followed almost immediately by 8 teachers from the Loyalty Islands, taken out in 1871, and to them really belongs the great honor of being the first Christian teachers to do regular missionary work in New Guinea.

From that date to the present time there has been an unbroken succession of Polynesian missionaries to the big island. As often as the *John Williams* has voyaged from the islands of the Pacific to New Guinea, so often has it carried Pacific island missionaries. They have many difficulties to meet and dangers to face. They go to a land 2,000 miles or more away from home. They have hard and strange languages to learn. They run the risk of catching the terrible New Guinea fever. They have to leave their little children behind in Samoa, because the climate is so bad. The peoples among whom they live are savages and cannibals. Many who have gone have died at their work; some have been cruelly murdered. But the supply has never failed.—*Pearls of the Pacific*.

Serious News from Sumatra

A telegram from Sumatra, received at the headquarters of the Rhenish Missionary Society, simply says: "Station Lumban na Bolon (near the lake of Toba, in Uluan) destroyed through uprising of natives. One child perished in the flames." Particulars of the sad occurrence have not yet arrived.

OBITUARY

Louisa Proctor, of Syria

Among those whose names have been inseparably associated with the evangelization of the region round about Mount Lebanon, one of the most prominent is Miss Louisa Proctor, whose death is announced with sorrow.

When traveling through the land in 1879, Miss Proctor's heart was much touched; she went home with a lively interest in the Syrian race, especially in the Druses, a people singularly in need of the Gospel light.

The needy condition of this ancient body of people living in a kind of spiritual twilight appealed to the Irish woman visitor; and after seeking Divine guidance, she joined Mrs. Mentor Mott, and assisted her in her work, as one of the founders of the British Syrian Mission. She then passed on to help Miss Hicks, of the Female Education Society, at Shemlau, and afterward joined Miss Taylor in her valuable school work for Druse and Moslem girls in Beirut. In this way she became acquainted with the methods adopted by the three societies, which she afterward found of great use in the service to which God had called her. Six years later, having received an earnest petition from the people of Schwifat, she opened a boarding-school for girls, with fifteen pupils. When in England, Miss Proctor had previously sought the advice and sympathy of the late Mr. George Müller, of Bristol, and he suggested the desirability of praying for *something definite*. He thought her great need was for a native gentleman to assist in building up a solid and lasting work for God among the young people. For this they prayed together, and God raised up Mr. Tanius Saad, who has been a most faithful and zealous co-worker with Miss Proctor for over twenty years.

In 1888, an extension was made by the addition of a boarding-school for boys, commencing with 11 boarders; the number has now risen to 70, and there are 33 day-scholars besides. This branch of the work is carried on in a large and solid building completed in 1896. Over 1,200 boys and girls—children of Druse, Moslem, Greek, and Catholic parents—have been brought under Christian influence, and at the present moment there are 183 scholars in attendance, 114 of them being boarders. There are branches of the

Y.W.C.A., the Christian Endeavor, and many other agencies established in connection with the work. Miss Tindall and Miss Stephenson, two Englishwomen, have just lately been a great comfort and support to Miss Proctor, and no fewer than 12 native teachers and 3 Bible-women have been assisting her and Mr. Saad in their educational and missionary work. In many parts of Syria, Palestine, and Egypt, scholars who have passed through these schools are now occupying positions of usefulness in many towns and villages where their bearing and testimony exercise a spiritual influence.—*The Christian*.

Rev. E. Storrow, of England

The passing of Rev. Edward Storrow closes a long life of exceptional usefulness. He was the oldest Congregational minister in Brighton, having reached the age of eighty-eight. Entering the ministry from Rotherham College in 1844, he spent four years at Bawtry, and then went out to India as a missionary of the London Missionary Society. He worked in Calcutta for twenty years, gaining a wide reputation as a Hindu scholar and a skilful debater with educated natives. Returning from India, he ministered at Rugby for seven years, and proceeding to Brighton in 1875, he held the pastorate of Sudeley-place Church until 1888.

School of Missions Afloat

A notable feature of the March trip of the S.S. *Mongolia* to Japan and China was the daily conference for the study of missions. A large number of missionaries, mission superintendents, and Christian leaders, on their way to the great missionary gathering in Shanghai, met twice daily to discuss and study some of the present day questions in regard to the wonderful development of Eastern Asia. It proved to be a most valuable course of study, a very school of missions.

For use in Library only

For use in Library only

I-7 v.30
Missionary Review of the World

Princeton Theological Seminary-Speer Library



1 1012 00317 9399